Vol. LXXIV, No. 5 May, 1926

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1926: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

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THE
ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. IV.—(LXXIV).—MAY, 1926.—NO. 5.

THE GREAT PARDON.

The Jubilee Conditions and Faculties.[1]

The following article treats of

I. The preparation required for the gaining of the indulgence.
II. The (a) ordinary and (b) special conditions prescribed.
III. The faculties given to confessors during this time of the extended Jubilee.

I.

THE express intention of the Sovereign Pontiff in extending the Jubilee was to give due time to all the faithful to avail themselves of its benefits. This implies the necessity of proper preparation, so that the divine pardon might be gained more effectively. The means indicated are the preaching of the word of God and devout processions and spiritual exercises.

The scope of such preparation is twofold, viz., to awaken in the people's souls a true sense of sorrow for their sins and to incite in the popular consciousness a desire to gain that full re-

[1] More exhaustive treatment of the subject may be found in the following monographs:

Const. *Servatoris I. C.*, 25 Dec., 1925.
Monita S. Poen., 31 iul. 1924, Const. Apost. *Si Unquam.*
Vermeersch, *Tractatus de Iubilaeo*, 1925, Univ. Gregoriana.
Rossi, S.P., officialis, *De Iubilaeo universali A. D. 1925.* Pustet.
P. Cerato, *Vade mecum pro Confessario Iubilaei A. D. 1925*, Patavii, typ. Seminarii.
Fanfani, O.P., *De Iubilaeo seu anno sancto vertente*, A. D. 1925, Marietti.
Vade mecum for the Pilgrim, Comitato del anno santo.—Fr. Pustet.
P. Bastien, O.S.B., *Petit manuel à l'usage du pélérin pour gagner l'indulgence de l'anée sainte.*
Jombart S.J., *Le Jubilé Universel de 1926.* Museum Lessianum, Louvain.
Creusen S.J., *L'extension du jubilé en 1926.* Museum Lessianum. (à l'usage du clergé).

mission of the temporal guilt of their sins that is offered to all who fulfil certain conditions during this season of grace. There is no haste necessary, except in the case of those who are seriously ill, as the rest of the year is available. It is the Holy Father's wish, then, that missions be held for the faithful in every place or that the people be brought through the more ordinary way of preaching to a realization of the need of repentance.

Sermons might well take the form of instructions on the doctrine of temporal punishment that is to be undergone in this world or in the next, or on the sufferings of the souls in Purgatory and the Communion of the Saints which enables us to assuage their pains especially at this time. The children of the higher grades could receive special lessons in catechism on these matters from their regular teachers. The priests in charge of sodalities could choose as the subject of their weekly talks the doctrinal points bearing on indulgences and the desirability of our drawing on the Church's open treasury of merits.

As in all matters of faith and faith's workings, so in this of the Jubilee it is true that the faithful will not be instructed without a preacher, and the mandate for the ministers of the word has already been given. The final step in any preparation of the popular mind will be an explanation of the conditions to be fulfilled in order that one may gain the pardon, the desire of which has been awakened by previous instruction and exhortation. The following synopsis is intended to be of help in that final phase of the work as well as in giving the individual attention that will be required by many of the faithful.

What is the Jubilee Indulgence? It is a plenary one and can be gained twice; the first time for oneself or for the souls in Purgatory; the second time for the Holy Souls alone.

Who is capable of gaining the Indulgence of the Jubilee? Anyone who has reached the use of reason. Those who made the pilgrimage to Rome last year are not excluded and provision is made for all those who are in any way unable to observe any of the conditions laid down. Those who have not the use of reason, however, are not capable of gaining the pardon (either for themselves or others).

Where can the Indulgence be gained? Anywhere outside of Rome and its suburbs. The extension is universal and does not require that the person to benefit by the Church's largess be in the place or places where he or she happen to have a domicile or quasi-domicile. The conditions can be carried out in various places by the same person, provided that he follows the local regulations made by those in authority.

II.

Under what conditions can the Indulgence be gained? The ordinary conditions are Confession and Communion, certain visits to churches, prayers for the Holy Father's intentions, and, the state of grace when the last work is performed (Canon 925). Necessary changes in these conditions have been provided for with reference to those who will be unable to carry them out to their full extent. These special arrangements will be considered later. In any case a general intention of acquiring the indulgence is necessary and the conditions must be fulfilled in the prescribed manner and within the year (Can. 925 § 2).

A. Ordinary Conditions.

Confession and Communion: Confession must be made even by those who are not conscious of mortal sin.[2] It is not necessary however that the penitent receive absolution if he has no certain sins to confess. The confession need not be a general one, though such may be advisable in certain cases. A confession that is incomplete because the penitent forgot to confess a mortal sin suffices, though the obligation of confessing the sin remains as usual. The annual confession is not sufficient; but should the confession made at the time of the Easter duty be other than the annual one, it could be considered as a Jubilee confession. Regular fortnightly confession does not suffice as for other indulgences (Can. 931 § 3).

The Jubilee Communion must be sacramental, i. e. not only spiritual. It must be distinct from the fulfilment of the Easter duty, even though, it would seem, the Easter Communion had been deferred beyond the time appointed. Holy Viaticum suffices.

The Jubilee confession should be made and Communion re-

[2] "Si unquam," 12.

ceived with the intention of gaining the Indulgence (Can. 925). The order which they hold in the series of works is a matter of choice so that the confession and Communion need not follow one another immediately, and they may precede the visits or come between them or follow them.[3] Nor is it required that the confession be made or Communion received in one's own parish or even diocese. It goes without saying that both these sacraments must be received worthily.

Visits to churches: Four distinct visits (one to each of four churches if four are designated, or four to one if only one is indicated) are to be made on each of five distinct days to the churches or church chosen by the bishop of the place or by those whom he may have delegated for this purpose. Twenty visits are to be made in all. Visits made to one church are distinct if the person leaves the church and enters it again, even though he does so immediately. The vestibule, baptistery and sacristy are not properly parts of the church. Days are distinct according to natural reckoning if midnight intervenes. One can also follow the ecclesiastical day which, in reference to the gaining of indulgences, runs from noon of the natural day to midnight of the following natural day (Canon 923). Thus a person could make four visits before noon and a second series of four visits during the following ecclesiastical day,[4] i. e. beginning that afternoon, and extending them if necessary over the next natural day. In computing the time one may follow mean solar or legal time, e. g. daylight-saving time where and when it is in use (Cfr. Can. 33). The days, though they must be distinct, need not be continuous: any period of time may elapse between the five series of visits provided that the last series be completed during the year 1926.

The churches designated by the bishop may be visited in any order whatsoever.[5] It is not required to pray en route from one church to another, although such prayers would be very conformable to the purpose intended by the Holy See in

[3] *Monita*, 13. The *Monita* of the S. Penitentiary are referred to, although given for the Roman Jubilee, because of the similarity of the present Jubilee, and because they are an adaptation of the instructions given for former Jubilees to the present discipline of the Church.

[4] *Monita*, 15.

[5] *Monita*, 15.

commanding the visits. If one finds the church closed on his arrival or for some other reason he is unable to enter, as might happen on Sundays, a visit made at the door or on the steps outside would suffice.[6] A visit made at the time of the Jubilee confession or Communion, or either before or after Mass on a holiday of obligation suffices likewise. No special length of time is prescribed for the visit, but it must be made in the spirit of prayer and with external reverence as well,[7] and that implies a period long enough for the person to recollect himself at least. However the prayers for the Pope's intentions need not be said during the visits; they may be said at other times and places if one so desires, but piety suggests that they be repeated at each visit.[8]

Prayers for the Holy Father's intentions: The Pope's intentions are: the propagation of the faith of Christ, the furtherance of peace and concord among nations, and a disposition of the Holy Places in Palestine that shall be in accord with the rights of the Catholic Church. The recital of five "Our Father's, Hail Mary's, and Glory's", according to the Pope's intention in general suffices. These prayers are not specified, however, and any other formulas could be used at will. But the prayers must be vocal or at least recited alternately with a companion or followed mentally while recited by another (Can. 934). Mutes can fulfil the obligation by recalling prayers mentally or by using the sign language or by reading prayers with the eyes alone (Can. 936). Creusen and Jombart both claim without adducing any reasons that it is necessary to pray for the Holy Father's intentions during each visit, but this does not agree with the instruction given by the Sacred Penitentiary concerning this matter on 31 July, 1924, for the Roman Jubilee.

State of grace: To gain the indulgence one must be in the state of grace at least when the last condition is carried out (Can. 925). Accordingly should a person after his Jubilee confession and Communion find himself in the state of sin before he has completed his last visit, he must in order to gain the indulgence reinstate himself in the friendship of God, at

[6] *Monita*, 15.
[7] *Monita*, 15.
[8] *Monita*, 16.

least by an act of perfect contrition.[9] As far as gaining the indulgence is concerned it is not necessary to be in the state of grace during the time of the visits except in the case of the last visit when the confession and Communion have preceded. Practically therefore it would be advisable to make the Communion the last condition fulfilled, both because of the assured state of grace if the Communion is a worthy one and because the Blessed Sacrament has a great efficacy in detaching the soul from venial sin. A universal sorrow for all venial sins is necessary if the indulgence is to be really plenary or complete. Otherwise the indulgence gained could only be partial, although greater than those which are not at least potentially plenary (Cfr. Can. 926).

Such are the ordinary conditions under which the Jubilee indulgence can be gained; confession and Communion, twenty visits, prayers for the Pope's intentions, and the state of grace when the last work is performed. A mitigation of these ordinary conditions has been made for those who would be excluded otherwise without their own fault from participating in this great pardon. These special provisions must now be considered.

B. Special Conditions.

No one can be exempted from being in the state of grace. No provision is made for a dispensation in the obligation of praying for His Holiness' intentions. But if the number of visits is reduced, the prayers need not be said for the visits from making which one is exempted.[10] There remain the confession and Communion and the visits, regarding which the following regulations have been made in favor of certain groups or classes of persons.

No one can be absolved from the obligation of confession and Communion except where serious sickness presents a hindrance to the one or the other.

Visits: Those who are almost constantly on board ship or traveling can gain the Indulgence once by visiting the principal church, in any place where they stay, five times in one day, provided that they fulfil the other conditions at the same

[9] *Monita*, 13.
[10] *Monita*, 16.

time. This privilege is granted them by the Holy See direct. It would apply, for instance, to commercial travelers, sailors, railroad employees engaged in actual train service. This is the only case in which the number of visits is reduced *ipso facto* without the intervention of local authorities. In all other instances the Ordinaries of places either personally or through those whom they may have delegated can exercise certain powers which are given them by the Constitution "Servatoris J.C.", and the individual faithful can avail themselves of the mitigations of the conditions afforded only by recourse to them. Power to change the requirements for the visits can be delegated for habitual use and for use outside the confessional; the instructions given in each diocese will determine the conditions of this delegation.

In general, anyone who is unable to make the prescribed visits can have the number of the same reduced, or he can receive the right to separate the visits of any day at will so that he shall not have to be careful to finish any series of four visits in one day, or he can have the visits commuted to other works of religion, piety or charity according to his condition, provided that such works be not otherwise of obligation under sin. In order to have such changes made it is necessary that the reason for the change be "certum"; this depends of course on the judgment of the one who is asked to grant the dispensation, but the priests must be guided by a consideration of the necessities of both place and person, as such is the condition of their mandate.

There follows in the Constitution a somewhat detailed but not exhaustive list of those who should be considered as legitimately impeded from making the required visits. Such are all nuns, religious Sisters, tertiaries regular, pious women, girls, and other persons living in academies and convents; likewise monks who are members of a monastic or regular order given more to the contemplative than to the active life; and also those who are in captivity or in prison; those who are afflicted with sickness or with poor health, and all who attend the sick either at home or in hospitals; those workers who gain their living by manual labor and cannot be away from their work for the time necessary for the visits; those who have completed their seventieth year, "et generatim ii omnes qui

certo impedimento prohibentur quominus statutas visitationes obeant". By these concessions the number of those who can gain the Jubilee is extended so that it virtually includes all the faithful who have reached the use of reason. Special attention is called to the case of those who are ill or in poor health; since the Holy Viaticum suffices as a Jubilee Communion, the faithful who receive Holy Communion during this year on their deathbed can gain the great pardon.

The foregoing referred to individuals. Certain specified groups who are prepared to make visits to the churches designated in their locality in processional form, although without banners, can have the number of visits lessened by the bishop or those whom he may have delegated. Only clerical or religious societies approved by ecclesiastical authority, confraternities, pious unions, and those associations of the laity only whose aim it is to promote Catholic works, pupils who live in colleges or who attend college every day or on certain days for education and training, and all those of the faithful who purpose to make their visits under the leadership of the pastor or a priest whom he shall delegate, can avail themselves of this privilege. Wherever, for any reason, it is not feasible to march in procession through the public streets, a procession within the limits of the church or a visit made solemnly and collectively by all gathered in the church suffices.

III.

Special Faculties Given to Confessors.

The Holy Father has conceded direct to approved confessors very extended faculties for use in hearing the Jubilee confessions. Such faculties as were suspended during the Holy Year are now in force again. These together with the special ones now given can be used singly or collectively, and more than once for the same penitent, but only in the sacramental forum, and in connexion with (immediately before or after or during) a Jubilee confession. Creusen holds as certain that the "pluries pro eodem poenitente" means "many times" if the penitent has to repeat his Jubilee confession in order to gain the Indulgence once: and the same meaning is seriously probable in his estimation in the case of a penitent who has already gained the Jubilee once and wants to gain it again.

Absolutions, dispensations, commutations of vows granted during the Jubilee confession remain valid even though the penitent does not carry out the other conditions of the Jubilee.

Nuns and other women for whom special jurisdiction is required to hear their confessions according to the Code, can make their Jubilee confession to any confessor approved by the Ordinary of the place for the hearing of women's confessions. This privilege is given by the Constitution once only; on other occasions such persons are subject to the provisions of the Code. But for the Jubilee confession they need not have as a reason "peace of mind," and they can have the priest called in instead of having to go to him as Canon 522 requires. Jombart holds that the privilege can be used twice by any one religious, i. e. once each time she wishes to gain the Jubilee.

Absolution of reserved censures and sins: Confessors in hearing the Jubilee confession can absolve, but in the sacramental forum only, all those for whom they are approved by the Ordinary of the place or by the Holy Father (for example, the case of religious above), from any censure imposed "a iure vel ab homine", occult or public, reserved to the Ordinary by himself or by law, or even reserved "simpliciter specialive modo Sanctae Sedi a iure": likewise from any sin however grave reserved to the Ordinaries or to the Holy See. But a salutary penance is to be imposed and the other conditions (for instance, reparation of scandal, restitution, etc.) fulfilled which are required by the nature of the case.

Power is given to absolve a penitent also "a crimine absolutionis complicis a peccato turpi non plus semel vel bis attentatae" i. e. since his last confession.[11] "At confessario poenitenti praecipiat, (a) ut complicem, si forte ad confitendum redierit, moneat cum de absolutionis a se impertitae invaliditate, tum de eiusmodi confessionibus apud alium confessarium iurisdictione munitum necessario iterandis; (b) ut, occasione relapsus remota, abstineat se in posterum ab audienda complicis confessione, etsi a peccato complicitatis alias absoluti, quoad sine scandali et infamiae periculo fieri poterit." No provision is made by the Constitution for other censures "specialissimo modo Apostolicae Sedi reservatae".[12]

[11] *Mon. eccl.*, 1926, iuxta Creusen, p. 25.

[12] Can. 2320; 2343, § 1; 2367, § 1 et 2; 2369, § 1.

If by virtue of the above faculties a confessor absolves a penitent in the sacramental forum from a public censure or from one inflicted "ab homine", he must command the penitent to abide by Canon 2251. Hence if there is no scandal the penitent can act as absolved also in the external forum; but unless the absolution can be proved or at least legitimately presumed, the superior can consider the censure as still operative in the external forum and the penitent must abide by such dispositions until he receive absolution in that forum as well (Can. 2251). So a written testimony of the absolution may be in order. Moreover no one is to be absolved in the internal forum from a public censure unless he is willing to satisfy the Church's requirements and repair the scandal and harm within six months.

A confessor cannot, except in the more urgent cases provided for by Can. 2254, absolve those who may have incurred a censure reserved to the Roman Pontiff by the Const. *Vacante Sede Apostolica,* or have violated the secret of the Holy Office or a similar one, for example, that of the S. Cong. Consistorialis with reference to candidates for a bishopric. Likewise he has no power from the Constitution *Servatoris J.C.* to absolve secular prelates having jurisdiction in the external forum or the major superiors of an exempt religious group should they have incurred publicly a censure "speciali modo Romano Pontifici reservatam".

Heretics, especially those who have been preaching publicly, are not to be absolved unless, having abjured heresy before the confessor himself, they have repaired as far as possible the scandal given. Likewise those who are notoriously known to belong to the Masonic order or other forbidden societies of a similar nature are not to be absolved unless they have abjured allegiance before the confessor and, having observed the other conditions imposed by law, have left the society and repaired the scandal as far as possible.

Those who have acquired ecclesiastical goods or rights without permission are not to receive absolution unless they have given satisfaction to the Church or at least have promised sincerely to do so as soon as possible.

Anyone who has falsely accused a priest of sollicitation is not to be absolved unless he has formally retracted the accusa-

tion or at least is really prepared to do so as soon as possible and repair the damage caused by the calumny.

Dispensation and commuting of vows: If there is a just and probable reason (for instance, grave scruples), the confessor can dispense from and commute to other pious works any private vows even those reserved to the Apostolic See or confirmed with an oath; but this power is only given for use in the Jubilee confession. Practically the only public vows are the vows of chastity made in the reception of subdiaconate and the vows made in religious profession. The vow of perfect and perpetual chastity even made by a religious at time of profession, can, if it is not connected with the same vow attached to sacred orders, and if, in case of a religious, the other vows have been annulled already by dispensation, be dispensed from and commuted to other pious works.

A vow made in favor of a third person and accepted by him is not to be remitted or commuted without the free and express consent of the third party. A vow of not sinning or a penitential vow (for instance, of entering a monastery for penance) can be changed only to some work that is equally efficacious in keeping the penitent from sin.

Dispensation from irregularities: The confessor can in the Jubilee confession dispense from any irregularity arising from a crime that is absolutely occult, but only "in foro conscientiae" and in order that Orders already received may be exercised by the penitent without danger of defamation or scandal: This includes the irregularity coming from a voluntary homicide or an abortion, in which case however the penitent must have recourse to the S. Penitentiary within a month and abide by their commands. It is not necessary that the case be urgent as is required by Can. 990 § 2.

Dispensation from matrimonial impediments: For the sole purpose of convalidating a marriage and "in solo foro conscientiae et sacramentali" the confessor can dispense from an impediment of consanguinity in the third or second degree of the collateral line "etiam attingente primum", arising from illicit relations, provided that the impediment is absolutely occult: he must order the renewal of the consent as required by law: i e. privately and in secret, by both parties if both are aware of the impediment, or by the penitent alone if the other

party is in good faith and has not withdrawn the consent already given (Can. 1135).

Either to convalidate a marriage or prepare for the celebration of one, the confessor can dispense likewise "ab occulto criminis impedimento, neutro tamen machinante". This impediment is incurred by those who during one and the same legitimate marriage, committed adultery together and either promised mutually to get married or tried to get married even by a merely civil act. For convalidation consent must be renewed as above. In any case a heavy penance, lasting over a long time and salutary, is to be imposed.

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A PRIMATE'S VIEWS ON PREACHING.

THE Primate in question is the Archbishop of Canterbury, and his views on preaching were delivered in a sermon which has been widely discussed in American as well as in English periodicals. In respect of our own land, one periodical (whose "comprehensive digest" of the sermon is fairly generous in the space allotted to it) declares that "the extracts already published have led to wide discussions among church leaders of all communions in this country." The word "extracts" and the expression "comprehensive digest" make the reader uncertain whether what is printed represents a consecutive and literal excerpt from the sermon or some editorial digest of it, with possibilities of interrupted sequence of argument or of phrase. What shall be said here by way of comment may not, therefore, be strictly applicable to the Primate's mind. But the wide circulation of the printed matter placed in quotation-marks may justify comment upon it here as well as elsewhere; for, like most argumentation on preaching, we shall find in it some points of interest for ourselves. One priest, for instance, writes me to say that the sermon "has application to more than Anglicans."

It will serve our purpose to give in full the "comprehensive digest" referred to above, with the added caution, however, that while the digest places inverted commas at the beginning of every paragraph and at the close of the last paragraph, there

is obvious reason for noting that the sequence of thought is interrupted nevertheless.[1] The first paragraph of the digest concerns itself with the study and industry demanded of the preacher to-day, more than in olden times, because of the wider knowledge of congregations. The excerpt begins:

> It is not too much to say that the congregation of an English parish church to-day is in a different field from that in which our fathers spoke or listened. Beyond question the preacher's place in that field is often very poorly filled. Complaints of the inadequacy of our sermons are rife, and the fact of the inadequacy is beyond dispute.

The story thus far is really an old one. It was in 1903 that Harold Ford, M.A., LL.D., D.C.L., published his volume entitled: *The Decadence of Preaching: An Indictment and a Remedy* (London: Elliott Stock). It was dedicated to "The Lord Bishop of Durham" and highly commended by William Sinclair, Archdeacon of London and Canon of St. Paul's. It was not, therefore, a "slap" at the preaching of any other denomination than that of the Primate himself. Dr. Ford praises the Anglican system, but adds: "Yet withal it may be said of her, 'One thing thou lackest'. As an evangelizing power she is weakest in one of her main functions—viz., that of preaching." And some twenty years earlier, Vaux published his volume, *What to Preach and How to Preach*, with a prefatory word declaring: "The complaints commonly made respecting the inferior quality of the sermons delivered from Church of England pulpits will be a sufficient justification for the appearance of this volume." The large number of books

[1] The proper use, in all circumstances, of quotation-marks, has not as yet been settled conventionally. Writing of Froude, the English historian, A. F. Pollard appears to have invented the happy phrase about "the sanctity of inverted commas". In a letter to *The* (London) *Times Literary Supplement* of 21 January, 1926, Pollard asks: "What do we imply when we put words between inverted commas—that the words are not our own but the *ipsissima verba* of some one else? If so, we cannot put any translation between inverted commas, unless we make it clear that we are quoting some translator—not ourselves—and not the original author. Similarly we can put no *précis* . . . between inverted commas. But if we do not, how are we to distinguish between these epitomized quotations and our own composition, between *ipsissima verba* and often misleading summaries? At present there seems to be no convention and no understanding." His interesting letter goes into questions of reform and common understanding or convention about "what the printer inelegantly calls double and single 'quotes'—*i. e.*, inverted commas."

dealing with homiletics is a practical admission that preaching is open to similar charges in practically every religious communion. We are interested in the reasons for this parlous state of things. The "comprehensive digest" accordingly continues:

> There are many reasons for that.[2] Bicycles, motors, charabancs, contribute. So does golf. So do Sunday newspapers. But, personally, I put among the first causes the fact that our average Church of England sermons have not kept pace with educational advance or with the average man or woman's wider interests in all sorts of human knowledge and world affairs. The increased intelligence, thoughtfulness and knowledge possessed by the average citizen, male or female, calls peremptorily for something better.

One feels like interrupting here to express wonder why "wider interests in all sorts of human knowledge and world affairs" should lead the laity to demand better sermons. What is really needed in a sermon? It ought indeed to be expressed in good grammar and rhetoric, it ought to show the results of careful meditation, it ought to recognize the difficulties to good living presented by a materialistic and industrial age, and it ought to minister to the needs of the people by inspiring, elevating, comforting, and instructing them in their hardships and spiritual duties. But how do "world affairs" help a preacher to do this? Or "all sorts of human knowledge" as perceptible to the congregation? Or "wider interests" of the people, save as these may be made to serve for apt illustration or warning comment and direction? The digest continues:

> It can easily be described as intolerable that we clergy, to whom responsibility is given, should leave it to the daily newspapers or the popular novelist to give guidance and to suggest sturdy thought. I am glad that they do suggest and supply it, but where are we who have been accredited with the duty?

[2] "There are many reasons for that". This paragraph follows immediately after the one quoted above. It would seem clear, nevertheless, that the word "that" closing the first sentence does not refer to the asserted "inadequacy" of the sermons preached in Anglican churches. Doubtless the Primate had interposed some reflections on the sparse attendance at sermons, the reasons for which, in great part, he is now proceeding to give. When I first read the "comprehensive digest" I thought the Primate was alleging bicycles, motors, charabancs and golf as contributory causes for the inadequacy of Anglican sermons.

It is indeed a sad thing that congregations should find in their daily newspapers and popular novels the spiritual pabulum denied them by the pulpit. Was Richard Whiteing's cutting remark justified, that people now go to *The Times* for their moral instruction and to Westminster Abbey to hear the latest news? Is it lack of knowledge of world affairs that made the preacher discuss the news from the eminence of the pulpit, whilst the newspapers undertook to discuss moral problems? I recall hearing a lieutenant in the Navy asking querulously, "What is the Navy for, anyway?" Substitute "pulpit" for "Navy", and ask the same question. The digest continues:

> The taunt, whether sad or scornful, is quite easy. But it is not altogether fair. I have no doubt at all that the average preaching to-day is less thoughtful, less painstaking than it was in our fathers' days. And for mending the lack we need more midnight oil, or what is better, more forenoon hours with closed doors, steady, if miscellaneous study, and big note books. With all my soul, I would urge upon those whose ministry is still young and plastic that they should turn not thoughts only but efforts that way.

Too true! The young preacher should burn the midnight oil or, still better, use available morning hours for study. Doubtless there is not one of our annual Spiritual Retreats of the clergy that does not emphasize the need of study. However, it is also true that study is very difficult for the ordinary curate to compass, not because of a great dislike for it in all instances, but because of the innumerable distractions imposed on him by the temporalities as well as the spiritualities of his parish-work. We are clearly understaffed in America.[3] Our priests are undoubtedly burdened heavily with inevitable tasks which cannot fail to interfere greatly with studious habits. An illustration: one professor in an ecclesiastical seminary who

[3] A few years ago a priest who had given missions in many parts of the United States estimated that we needed then some 1500 more priests. Whether that lack has been filled or widened since, I do not pretend to say. But Father Day, S.J., having returned to England after a fifteen months' lecture tour in the United States and Canada, has declared (in a dispatch from Liverpool, dated 8 February, 1926) that "the American pastor is zealous and much overworked. Personal contact with his people leaves something to be desired. The parishes are too big and the schools too small to cope with the inrush of immigrants." What he says of the pastors could without doubt be extended to the curates in any busy parish.

had had experience in parish-work formed a reading-circle for the students. He told them that they should read as much as possible during their years in the seminary, because they would find it exceedingly hard to do any good reading whilst "on the mission." Probably country curates have more leisure than those who are in city parishes. It has been said that every newly-ordained priest should be sent to the country (which really ought not to be construed as "sent to Coventry") for some years and then be transferred to a town or city parish. He would thus be permitted to continue profitably the studies and cognate reading of his seminary days. It is clear, nevertheless, that Bishops can not always see their way to do this, how desirable soever it may be. The point to be insisted upon would in any event be that the seminary can only begin the work of training the priest for his innumerable duties. The work itself is lifelong, and so is the training for it:

> For all experience is an arch, wherethrough
> Gleams that untraveled world whose margin fades
> Forever and forever as we move.

Thus far, His Grace has pointed out several difficulties. He now finds the real core of the difficulty:

But I honestly think that the explanation of what we now see and hear is partly a sense on the preacher's part of the vastness of the new fields of knowledge and of the impossibility that a man who has many other duties can attain the level of knowledge on which he ought to be standing if he is to be a teacher at such a time as the present.

He has a right to the sympathy of those whose studies, technical or other, have given them a platform of knowledge whereon their own fathers never stood.

In old days the preacher as an educated man stood naturally on a higher level than his hearers. That is so no longer, and the disheartened parish priest falls back naturally upon what seems to him the easier task of talking about the Gospel message or the church's message in perhaps the very simplest words. If they are merely simple, without much behind them, they may degenerate into the very thinness of thought which the educated hearer, not unfairly, resents.

But let no man think that they need do so. No one will accuse St. Paul of thinness or poverty of thought when, as he expresses it to the most cultured perhaps of his flocks, he determined to know nothing among them save Jesus Christ and Him crucified.

Of what strivings and labors in thought, of what agony of prayer, of what experience of toil and suffering for Christ's sake was that the outcome?

This excerpt is rather lengthy, but is needed to remove what might seem at first to be an unworthy catering to the self-glorification of the highly educated laity to whom the preacher must speak. Neither, it would seem, does the Primate really deprecate "talking about the Gospel message or the church's message in perhaps the very simplest words", but using simple language merely, without thought behind it. That thinness of drapery only draws attention to the thinness of thought behind it.

This warning is no doubt pertinent and helpful. There seems nevertheless to be some danger to the proper perspective of the preacher in the general argument about present-day levels of knowledge and culture compared with those of earlier days. The preacher may feel unnecessarily humbled by the picture drawn in the argument. Neither does the picture appear to be quite faithful to fact, if one may judge from other testimony. Thus Kelman, in his work on *The War and Preaching,* published after the close of the World War (Yale University Press, 1919) and professedly taking into account the spiritual lessons of that war, notes that much can be said for *education* of the listeners to sermons:

No one will deny the value or the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this *colossal ignorance, even in otherwise well-educated people,* which constitutes the chief difficulty of the modern pulpit.

I have italicized the reference to the colossal ignorance of religious truth even in otherwise well-educated people. The preacher assuredly stands on firm ground here, and his *level* (to use the word chosen by the Primate) appears to be immeasurably higher than that of his auditors. If these be really well-educated, they ought to possess enough of that humility which true culture begets to recognize that every professional man must have his limitations, and the more so in an age of specialization such as ours.[4] It is true that a preacher should

[4] While the Primate refers to the great advances of scientific knowledge in our times, he also refers to wider culture in general. The congregations of

in some wise aim at that perfection of human culture which was described by Cardinal Newman as knowing something about everything and everything about something. And the preacher should therefore be a reader, not alone of his technical books, but of outside literature in many fields of knowledge. But he need not feel humiliated by the supposed wide knowledge of any—even the most scientifically trained—of his hearers. Especially may a scientist know much about his own specialty and meanwhile be very ignorant, not merely of religious truth, but of other scientific fields than the one he happens to inhabit, and of the much wider field of human knowledge in general. It accordingly seems a mistake in tactics to make the preacher feel, as the Primate would have it, that he occupies a lower level than his hearers. *Sutor ne supra crepidam.* If the preacher sticks closely to the Gospel message, he follows the proverbial advice given to the shoemaker, and really needs not to feel abashed before any supposedly superior knowledge on the part of his congregation. He is a specialist in his own department of knowledge. He should not be told that "he has a right to the sympathy of those whose studies,

our times are more "up-to-date" than formerly, and the preacher is apt not to be so "up-to-date". We can therefore hardly complain of the people's neglect of sermons when these are preached by a man who is not on a level of information higher than that of the people. It appears to be the old reason alleged "why people do not go to church". Writing on this very topic in the *Illustrated London News* of 27 August, 1921, G. K. Chesterton remarks: "Perhaps the commonest explanation given is that the sermons are dull. Probably it is true that the ordinary sermon is dull. But the ordinary sermon blazes with wit, compared with the ordinary newspaper article about the Failure of the Church. I cannot believe that the silliest curate, in his stupidest sermon, was ever quite so vague, so vapid, so invertebrate, so incapable, and even incurious, in discovering what he was talking about, as is the kind of layman who writes letters and articles in the papers about the problem of the empty churches." Now it is not unfair to surmise that this type of layman represents the average protesting church-goer who complains of the sermons preached—the average of those who, in the opinion of the Primate, occupy a level much higher than did their fathers, and who are invited by him to sympathize with the preaching curate, who can not be quite so up-to-date in world affairs, wide culture, scientific information, as the auditors. Human nature is a strange thing; but I think that any curate could better bear the outspoken complaints of his preaching than the slightest suggestion of a pitying tolerance by his auditors. And meanwhile he may take comfort in a remark made elsewhere by the same hard-thinking Chesterton: "Most people who talk about making up their minds simply mean neglecting their minds and following their wishes or their whims. To make up their mind it is necessary to use the mind and at least to have a mind to use. Let them make up their minds to be Bolshevists, or to be Die-Hards, or to be anything, but let them do it with their minds, with a consciousness of their first principles and a thorough thinking out of their results."

technical or other, have given them a platform of knowledge whereon their own fathers never stood." That appears to be rather degrading to the Gospel message, as though it could make its way easily among the ignorant, not because of its vital import, but because of the learning attributed to its mere announcer. And it seems, also, to be the result of a confusion of ideas. For knowledge is not at all synonymous with mentality. It is by no means inconceivable that, even in our day of universal education, a wholly unlettered man may have a keener intelligence than many a professed scientist. The preacher must not feel abashed. He is an ambassador—an ambassador of Christ, God as it were speaking through him. He deals not in the persuasive words of human wisdom. He announces his message with authority, once his credentials are known. And human knowledge, wide or limited, is not placed amongst those credentials. Meanwhile, it is of course true—and it is insisted upon in countless instances of his ascetical reading and of the meditations and Retreats of his seminary training—that he must aim at being no unworthy ambassador. He must try to compass all things that will help his ministry with his people, and among these things learning and wide culture undoubtedly stand very high.

We are on kindlier ground in the thought conveyed by the last two paragraphs noting the power and simplicity of St. Paul's preaching.

The position of the Catholic preacher is of course fundamentally different from that of any other. He speaks with authority, an authority not based on individual qualities of learning, culture, holiness. Such very desirable things as these will indeed help him in the delivery of a message which is not his but Christ's. The Church of England, on the other hand, is most notoriously a house divided against itself. Its ministers labor under terrible handicaps as a consequence of the divisions, not merely of sentiment, but of fundamental verities of religion. In great measure this appears to be true of every other denomination as well. The Catholic preacher stands in a unique position, and all his hearers acknowledge that fact. He need have no fear that the most learned scientist, or most broadly and deeply cultured parishioner, will take exception mentally to any one of his positive teachings. The

more profound is the hearer's intelligence, the more ready it is to acknowledge the right of the Church to teach with authority, and to have that teaching accepted with humblest docility. But such preachments as that of the Primate may cause any preacher, Catholic or non-Catholic, to be too sensitive to the supposed culture or high worldly position of some of his auditors. The story is told of Daniel O'Connell, the Great Liberator, that when, on his deathbed, he sent for a priest, the latter happened to be young and self-diffident, and approached the great man with an apology to the effect that it might be better to wait for a priest higher in dignity to come. "But are you not a Catholic priest?"—"Well, yes; but—".—"Can't you hear my confession?"—"Certainly, but—".—"Well, please do so." The keenest lawyer in Ireland, the most forceful speaker and broad-minded statesman, O'Connell recognized, apparently better than the priest himself, the preëminent authority and power of the priesthood. It should not have to be said that the priest cannot afford to rest lazily secure from criticism because of the position he occupies. Every man is a debtor to his profession. The more eminent that is, the more he must labor to fill it worthily.

The newspaper account of the sermon continues (with its customary quotation-marks before every paragraph):

> When we speak to-day we have to speak to those who have been taught to think, and who, as certainly as any generation which ever lived, are ready to listen wholeheartedly to the man who stands there, not because he has to say something, but because he has something to say. Something which he has won at a great price.

Again we have the emphasis on the culture of the congregation—"those who have been taught to think"! Goodness gracious! What generation of men has ever lacked the ability to think, whether trained thereto or not? One hardly needs to be *laudator temporis acti* to differ wholly with the Primate in his tribute to the trained thinking of the present day as compared with that of previous times. It might well seem that, of all the ages of civilized humanity, the present one is least of all "taught to think." The age has again and again been described as "pleasure-mad", "jazz-ridden", "irresponsible", and the like. And the apology for this frightful state of un-

thinking folk has again and again been made, that we must look for such a result of the World War's illogical, futile, emotional, savage, barbarous holocaust of blood and treasure. "Taught to think!" What kind of thinking led civilized men into such a preposterous War? What kind of thinking has led to the exceedingly slow amelioration of its disastrous consequences? It is an age when the more foolish any "ism" is the more heartily it is welcomed, discussed favorably, propagated zealously by its adherents. There have been many ages when people were formally instructed, in their colleges and universities, in the laws of logic. The students were professedly "taught to think" in those ages. But the science of logic has been very thoroughly eliminated in our days in order to make room for more attention to the scientific disciplines, which cultivate, it is true, the powers of external observation, but almost appear correspondingly to limit the power of correct thinking upon the real significance of the observations made. "When we speak to-day"—the Primate doubtless would include within the temporal scope of "to-day" the days of Darwin, Wallace, Spencer, *et al.*, as well as the actually contemporaneous Mr. Wells and his uncounted readers and admirers. It is accordingly appropriate, in this connexion, to quote briefly from Hilaire Belloc's serial, *A Companion to Mr. Wells's "Outline of History,"* the fourth article of which appears as I write. In this instalment, I find:

> The theory which Darwin and Wallace and the rest produced in order to get rid of Mind in the universe was, as we have seen, called "Natural Selection".
>
> I will, in this article, describe as carefully as I can, what that theory was. It is as dead as mutton. But it had an astonishing vogue half a lifetime ago and, partly from patriotism, partly from routine, *a great many people still repeat its old, disproved, and indeed impossible errors.* . . . It is also important to understand it that we may appreciate *the quality of brain* in those of our opponents who still continue to repeat its stock phrases, as does Mr. Wells.

This brief excerpt is sufficient for my illustration. Our present age might well seem one which is content to repeat the stock phrases of a theory that is "as dead as mutton" and full of "disproved, and indeed impossible errors." If it has been

"taught to think", it has proved itself a traitor to its teachers. Mr. Wells might appear typical of the age which he has so successfully captivated. His errors, meanwhile, are not limited to the field of the natural disciplines, as Mr. Belloc has declared, and as he purposes to prove. The digest continues:

I think some of the more thoughtful of our preachers are being stirred by the friendly rivalry both in England and Scotland of ministerial brethren not of our communion who, as the results show, have appreciated better than many among ourselves what is wanted, and what is welcomed, and what will really help our British manhood—yes, especially our manhood—in these anxious post-war days.

Be it remembered also that upon subjects of general knowledge and information, while people do look for wider interest and more up-to-date knowledge than the average preacher shows, they realize also—far better than before—the vastness of the field, and the large proportion of it which is still untilled or only half-explored.

They rightly expect less of cut-and-dried information, less of crude dogmatism, more of reverent admission that, though we have thought deeply, our actual certainties are comparatively few.

With regard, for example, to the field of science: It has been well said that our mental picture of the world is like that which would be conveyed to an audience by a musician who played on a piano of which all but half a dozen notes were dumb.

Science, in these circumstances, aims at consistency rather than certainty, and the wise and well-informed man is, in solving problems, the first to say we do not know. Thousands of religious people are wont rather to crave for certainty than to search for truth, and the wise teacher forfeits nothing by showing that on innumerable subjects certainty is still far off.

Let those, however, who have to speak, regard it as a solemn duty to seek the utmost equipment which they can attain and then, in honesty, say what seems to them to be true.

Again it was important to quote a large number of sequent paragraphs lest a partial quotation should lead the reader to any hasty misapprehension of the essential burden of thought. But even after doing this, I fear lest I misapprehend, although the last-quoted paragraph closes the newspaper's acount of the sermon.

Several questions will doubtless occur to the reader. Was the preacher equivalating or even approximating the certainties of science and the certainties of religion? In religious prob-

lems, is "the wise and well-informed man" the first to say "we do not know"? That is rather the shibboleth of the agnostic.

Again, when does religious dogmatism become "crude"? A comparison is apparently made between the assertiveness of some men of science and the assertiveness of some religious teachers. Looking at the question historically, such a comparison is justifiable. The world has heard many crude dogmatisms from its variegated host of religious teachers. It has also heard many wholly-disproved crude dogmatisms from men popularly known as scientists. The *tu quoque* argument can be used on both sides. But again: When does religious dogmatism become "crude"? Especially in the Anglican communion may the question be emphasized. Our Saviour's phrase applies to it. It is a house divided against itself. Any one of the divisions will of course consider the assertions of the other divisions "crude dogmatisms". It would have clarified the Primate's position very considerably if he had given some illustrations of the crude dogmatisms—so common to Anglican preachers that their Primate feels it necessary to devote much time and emphatic denunciation to them—of Anglican preachers. But to Catholic ears the phrase, "crude dogmatisms", is repellent. It smacks too much of the general attitude of sceptics toward Christianity. It seems to repeat the agnostic question of Pilate, "What is truth?"

Again: Is certainty on "innumerable subjects" of religion "still far off"? I think it is an old explanation given by religious confrères of Anglican clergymen who enter the Catholic fold, that they enter in order to find rest from the weariness of their search for truth. They are a sort of weaklings, unwilling to do manful battle with error, to search indefatigably for truth. They long for the rest afforded by "certainty"—not the certainty of truth, which is still far off, but the certainty of easy dogmatisms. One is apt to wonder, in the meantime, what the Primate really wishes his preachers to do. What position of Christianity may they emphatically assert without the retort from some members of their congregations that such an assertion is "crude" dogmatism? And on the other hand, if they express personal uncertainty in any specific instance from among the "innumerable subjects" dealt with by re-

ligious teachers, how may they hope to escape censure from those of their highly cultivated hearers who entertain a certainty upon that particular subject?

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CHARITY AND UNITY.

A WRITER in a recent article contributed to one of our Catholic periodicals stated that "Truth is the cause; unity is the effect. . . . Truth alone generates unity."

What is to be said of this statement? Truth is undoubtedly a necessary condition of unity in the Church, just as certain definite principles, held in common, are a necessary condition of unity in the State. But Christian Unity is more than a unity generated by truth. Charity as a uniting force is much more fundamental and, as St. Paul indicates, is a cause of unity of faith.

In chapter IV of his Epistle to the Ephesians, he speaks almost vehemently of the necessity of unity. He goes at once to its foundation. "Supporting one another in charity" (v. 2). Those who belong to one body, the Church (v. 4), to one Master, Christ, (v. 5), to one God, (v. 6), ought to live together in a very close union. They need one another, because to each one is given certain graces—but not all (verses 7-11). The purpose of this variety of gifts is to sanctify souls, to carry on the work of the ministry, to build up the Church (v. 12). The harmonious coöperation of all, that is union by charity, is necessary in order that this purpose be fulfilled and that, as a result, "we may all meet into the unity of faith, and of the knowledge of the Son of God" (v. 13).

This unity of faith, then, is the effect of an authorized ministry and of charity.

That there is a very emphatic want of "an honest and sincere feeling of brotherly affection" in these days is made clear by two outstanding evils:

1. The discord and unrest in economic society, due to inequality in the distribution of wealth and the glaring disregard by the rich of the rights of the poor.
2. The racial and national antagonisms which retain the world in a state of constant turmoil and disorder.

Canon Dixon is a prominent historian of the Church of England. In the first chapter of his four-volume work, he has the following sentence: "A tremendous revolution in property—a revolution of the rich against the poor—was carried out in the latter years of Henry VIII."

From a spiritual point of view, that revolution was tremendous. It destroyed the bond of brotherhood and substituted strife and hatred. This radical change in the principles guiding the relations of men with one another took place all over Europe. There had grown up in England and in European nations a small group of wealthy land-owners and great merchants. Their avarice and their oppression of the poorer classes created a spirit of revolt among the latter. In other words, the law of Christian charity gave place very markedly, in the latter part of the fifteenth century, to the law of strife and to the doctrine that "might is right". Thus was there formed a mentality fertile for the seeds of dis-union, sown later by the Reformers.

Moreover, as Hilaire Belloc points out in *Europe and the Faith,* the wealthy classes saw in the action of the Reformers a means of increasing their power and domination. This was even truer of England than of the Continent. Thus the revolution spoken of by Dixon became an ally of the revolution against Faith. Subsequently, when Protestantism became an established fact and remoulded Western civilization, there developed the monopolies of modern times, by which, in the words of Pope Leo XIII, "A small number of very rich men have been able to lay upon the teeming masses, a yoke little better than that of slavery itself." "The Reformation coming just when it did", says Belloc, "both was helped by the rich and helped them."

For over three centuries, the world has suffered grievously from this revolution of the rich against the poor. To this day, no successful move has been made to reëstablish charity as the guiding principle in human relationships.

Racial and National Antagonisms.

Pastor, in his *History of the Popes* (Vol. I., p. 87) says:—"The break-up of political unity of Europe was followed by an un-Christian nationalism"—first developed in France, then spreading to Italy and elsewhere.

The aggression of temporal rulers had reached a high stage of development at the beginning of the sixteenth century. This aggression was due to an over-growth of national feeling and an excessive desire for national influence. It was an expression of group selfishness, which involved a disregard of the rights of others and even of spiritual authority. "In the increase of the power of the princes," says Von Pastor, "there lurked an easy and safe excuse for despoiling the Church, not only partially, but in a sense completely, by perfecting the revolt and seceding from Rome."

European civilization came into being under the ægis of the Church, and the participation of the Popes in temporal affairs was inseparably associated with their care of spiritual interests. Anarchy had to be arrested and freedom for the people assured; social customs and economic laws had to be Christianized. Of this participation advantage was taken by temporal princes to involve the Holy See in alliances and political projects that weakened the latter's independence and obscured the Church's true supra-national character.

This movement can be traced back to the Schism of the West, says Von Pastor (Vol. IX, p. 307): "The great Schism of the West, which began in 1378, not only caused much confusion by its long duration, but, as a natural consequence, gave a severe blow to papal authority . . . to this must be added the great dependence of the Popes on temporal princes, caused by the Schism. In order to increase, or even keep the obedience due to them, the Popes saw themselves compelled to make important and far-reaching concessions to the temporal powers, unless they were willing to put up with arbitrary influence in the ecclesiastical domain, and submit to the extension of sovereign rights at the expense of spiritual authority. *Thus did the great Schism lastingly and fatefully prepare the way for the apostacy of the sixteenth century.*"

The great Schism followed immediately on the Avignon period of the Papacy. During those seventy years, the seven Popes who lived successively at Avignon were largely dependent on France. They were Frenchmen themselves and the majority of the Cardinals were Frenchmen. The Church temporarily took on the character of a French institution.[1]

[1] Von Pastor, vol. 1, p. 58.

This awakened in other nations a feeling of antagonism to the ecclesiastical authority.[2] This opposition of political groups, fired by the growing intensity of national feeling, and the consequent opposition by Catholics of other nations to Gallicanism, resulted in the catastrophe of the Schism.[3] Even some French writers (notably Christophe and l'Epinois) admit the Schism to have been produced by national antipathies and sympathies, the immediate consequence of the sojourn of the Popes at Avignon.

There was no question of heresy during the Schism, nor after it for over two hundred years. As Archbishop Spalding declares: "In neither of the rival obediences did Catholic Faith waver for an instant. . . . The Schism . . . was based on no doctrinal difference, and it was even healed by the love of unity which was re-awakened in the bosom of the anti-pope himself".[4]

The movement, then, was a Schism in charity; and its cause was nationalism, which is a capital sin against charity.

The spirit of nationalism did not die out with the healing of the Schism. For national ends, princes kept alive distrust of the papacy. Disunion helped their selfish purposes and they fostered it. Gallicanism was flourishing in 1438, when the iniquitous legislation known as the Pragmatic Sanction, was enacted. It aimed at making the Church in France subservient to the French monarch. The Holy See fought it consistently. For instance, Pope Pius II said of it: "If we admit this, we make the Church a monster; we introduce a hydra with many heads, and thereby totally extinguish unity."

"We have no doubt," writes Archbishop Spalding, "that it contributed as much perhaps as any single agency to prepare the minds of men for the subsequent religious revolution of the sixteenth century."

When, in 1520, the Sultan Suleiman, a peace-loving ruler, became sovereign of the Turks, Pope Leo X wrote: "We must be all the more thankful for this joyful news, because nothing is now to be gained from the Christian princes for the common good, except vain and empty promises." Selfish national aims

[2] Ibid., p. 59.

[3] Ibid., p. 63.

[4] *History of Reformation*, Vol. I., pp. 49, 50.

had replaced the common good as a motive in the policy of Catholic rulers. This spirit, like the spirit actuating the wealthy classes, paved the way for the Reformation, and in turn was increased by the Reformation when it occurred.

The shadow of those days still casts its gloom over the world. For, while statesmen labor for an understanding and for co-operation among nations, their work is hampered, often frustrated, because the people fail to recognize charity as the world's greatest international force; because the breach made by nationalism in brotherly love has never been repaired.

Even in the household of the faith, charity, by many, is restricted in meaning and limited in practice. Centuries of class bitterness and racial antagonisms have done their nefarious work and charity as a Christian virtue is in a state of decadence. The inequalities of the economic sphere have a parallel in the inequalities,scarcely less glaring, in the Church Dioceses in one part of the country are wealthy, in another part poverty-stricken. The same is true of parishes and institutions. Racialism and nationalism divide Catholic forces and prevent unity of action.

A Crusade.

There is need of a *Crusade of Charity*. Charity must be re-enthroned as the queen of virtues. Among individuals, among classes and among nations, there must be reborn "an honest and sincere feeling of brotherly affection". Only by the re-establishment of this relationship will all things be restored in Christ. Not truth primarily, but charity is the force by which unity is generated.

Herein lies the mission of the Church in this twentieth century—to bring back the love of brotherhood among men so that "we may all meet into the unity of Faith and the knowledge of the Son of God".

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RELIGIOUS ECHOES FROM THE NON-CATHOLIC CAMPUS.

ONCE upon a time there lived a college professor who held great prestige because of the facility with which he imparted simple things in wise words to other college professors. Now this professor believed in cycles, a very dangerous practice. One day he spoke of the three cycles of college progress, the Cycle of Physical Expansion, the Cycle of Intellectual Achievement, and the Cycle of Moral Excellence. He was applauded most vigorously. Then one auditor, more daring than the rest, rose up to inquire, "In what cycle is the Great College now engaged?" The answer was given in faltering accents, "I fear we have yet to emerge from the first stage". Whereupon the learned professor lost all his repute for learning and the only cycles with which he is now engaged are those that perchance become involved in his new profession as an official custodian of the peace.

One would indeed be foolhardy who would venture a theory of cycles as regards the Catholic college, about which our sensibilities have of late been sharpened. Still there we may find a tendency that promises a progress and refinement in the spiritual treatment of Catholic students. It is not impossible that this tendency may culminate in a new height of moral excellence, an era golden in the production of richer spiritual fruit. With the Catholic college as such we are in no wise concerned in this article, save to remark that what is there a long apparent tendency is the imperative innovation of the hour in the non-Catholic college and university. Religious thought and practice in sister institutions not of the fold are largely the reaction from the immorality and irreligion of our day. Whether the same statement may be made of schools purely undenominational in character is a question that will not here be solved, but in schools of the type of Princeton, Cornell, Yale, Chicago, and the like, the cycle of Spiritual Enterprise seems at hand.

I.

The men who are doing the thinking to-day for the larger non-Catholic colleges and universities are men of intelligence and vision. Their vision, however, is not retroactive; it can

not extend backward to any institution having its inception before the fifteenth century. Their intellectual powers, moreover, are concentrated much more upon the diseases of their collegiate specimens than upon "abstract principles" of cure.

As evidence of the collegiate religious renaissance we have authoritative testimony from the presidents of three of the largest non-Catholic schools in the country. One of the last documents of Ernest Dewitt Burton, of Chicago University, written on his deathbed, reads as follows, "In the last two weeks I have seen more clearly than ever before in thirty years what this University ought to be and may become. . . . In that future and for its realization, the moral and religious life of the University is more central and important than I have ever before realized it to be." President Livingston Farrand, of Cornell University, writes as follows: "More recently has come a deep sense of responsibility on the part of our universities that character and right ideals must also be added to man's equipment if he is to be regarded as educated in the true sense of the word." President James Angell of Yale has this message: "Our universities throughout the country are giving deep thought to the question of affording to the student body the opportunity for religious teaching and the development of religious thought. . . . One finds in the college the same changes of thought as in the larger communities. These changes are particularly obvious in the attitude toward the old religious forms. I have a deep faith in the spiritual quality of our youth which is properly seeking its own particular expression, but which is in many essentials the quality of Christianity."

The curricula give us more conclusive argument for the reënthronement of religion on the non-Catholic campus. Today three hundred and four colleges and universities are accepting or are willing to accept from accredited institutions transfer credits in religion toward fulfilling requirements for the baccalaureate degree. Only fifteen do not accept such credits. New associations have been established within recent date, or moribund organizations have been revived, in an official attempt "to bring God back to the campus". The National Council on Religious Education alone has equipped fifty-two men who will specialize in religious work among

undergraduate students in non-Catholic schools or state universities. Under the guidance of this organization, which we believe aims to reach every non-Catholic campus in the country, spontaneously arising student religious clubs have found a helping hand.

In brief, the non-Catholic college or university which has been serving as physical director, social director, intellectual guide, and vocational expert, seems about to assume the role of spiritual director to a fuller degree, or, as one university pastor phrases it, "to occupy the position of priest and prophet, the quickener of souls and the interpreter of God". As to what kind of religious thought and practice shall prevail, there is a wide variety of opinion, but of that more later.

II.

There is much that is good in this movement, much that is inspiring, and not a few things worthy of imitation by those richer in their religious inheritance. The real beacon-lights of hope that threaten to shatter what is fast becoming a spiritual darkness have not been ignited by professorial hands. After hundreds of years of experimentation, non-Catholic authorities are beginning to realize the truism that religion can not be authoritatively taught by a man or creed who claims only human authority. "The function of universities," we are told, "is to provide fuel, so that, when the fire descends from heaven, it may neither consume the wick nor be extinguished for lack of sustenance, but may give forth light, radiant and clear, to guide the feet of many in the way." If the tenets of some undergraduates be a criterion, it might be well for the non-Catholic school to act the role of fireman also; else sometimes it seems that the truth must be slightly singed in transit.

The non-Catholic student who goes in for religion is an admirable type of manhood. Few non-Catholic students ever reject the faith, partly because few have ever known it. Among the minority of the minority who have faith are those who are hungry for something to worship, who through lofty ideals have preserved a purity of life that can admit a God, and who want a religion that will lead them to Him. The cry of such students, as expressed by one, is: "The tangibles upon which I put my hand are not worthy of worship."

The accusation hurled at the rank and file of non-Catholic students is that they do little religious thinking. The writer has abundant evidence from current student religious publications that they are thinking; thinking along lines that their intellectual peers might not approve, but nevertheless thinking quite seriously. Despite the fact that they are the heirs of the spiritual anæsthesia of the Reformation they are doing just as much thinking as have their elders for some centuries past. The result of this thinking is painfully logical. The older forms of religious belief that these men have known are put aside with the same nonchalance and, very probably in the sight of God, with the same spiritual culpability, that one might discard a second-hand vest. The religion that substitutes for Apostolic Creed and Apostolic Pope human creeds and professorial popes is meeting the same violence on the campus as in the world at large, although the volunteer police force is not wanting in numbers.

Disgust with religion as he finds it leads the religiously-inclined non-Catholic student to invent a religion of his own, and this he has done without much ado or without much professorial assistance. The characteristics of his religious renaissance are threefold—it is beautifully idealistic, intensely practical, and hopefully personal.

The Commitment promise to the Student Fellowship for Life Service would do honor to a Catholic youth far richer in religious heritage.

I recognize the domination of pagan principles and motives in present-day relationships, especially as shown in disregard for human values in industry, the widespread denial of brotherhood between white and colored races, and the devastation of the greatest values in life by war. I am confronted with the need for men and women with the spirit of Christ who will, at whatever cost, strive to make the principle of love and service effective in all these relationships throughout the world. I can not do less than give my life to this task and I solemnly covenant with God that I shall earnestly seek until I find where I can be most effectively used by Him. It is my purpose with God's help to stand for the supremacy of human values above all other values in life, to make the principles of love and service as exemplified in the life, the teaching, and the sacrifice of Jesus Christ, the dominating motive of my life with the full real-

ization that this commitment may involve me in personal sacrifice, social ostracism, and financial hardship.

Personal sacrifice, social ostracism, and financial hardship! Somewhere in this movement then is a trace of the zeal that sent martyrs into the arena and apostles into foreign graves. Yet there are those who disdain this idealism of non-Catholic youth. How true many of these young men are to their ideals may be gleaned from the recent pronouncement of the Interdenominational Student Conference. It takes courage to utter sincere convictions indicting one's state, one's home, or one's religion. Yet here is the indictment drawn up against the "organized religion" which they know: it is "born in an atmosphere of autocracy and has fostered an arrogant nationalism . . . it has been organized around ancestor worship . . . its passion for service has been given over to a passion for power . . . it has chosen corruption to crucifixion!"

It is to be regretted that such men have not studied the "organized religion" which Christ established. But they have never known, because they have never been taught; so instead of apostles we have foes of "organized religion".

The second characteristic of the campus renaissance is that it is preëminently practical. It professes to have little to do with dogmas and creeds. Yet it believes in itself. As an instance of this persuasion there is the fact of Harvard athletes who officiate at athletic events on Saturday in order to attract larger crowds to Sunday Schools where they will speak on Sunday; of zealous collegiate promoters who have fought city ministerial associations to have campus religious services, a proposition which threatened the meagre attendance of the city's shrines of worship; and others who have found that aggressive fighting for what they believe the "right religion" is at least as joysome a sport as carrying the ball for alma mater.

Student themes in non-Catholic schools are filled with this practical issue. "To me", writes one student, "religion is playing the game of life squarely with oneself and the other fellow." "The first evidence I saw of Christianity on our campus," writes another at a large Eastern university, "occurred when a negro who had been ill entered class the other day and was welcomed most cordially by the man who sat

next to him." In Princeton we are told that religious motives helped in the abolition of "Bicker Week", that period in which social fraternity haloes and bruised hearts marked the election of the élite. When one mentions religion at the University of Virginia, the honor system is designated as a practical fruit. Nor is the practical aspect purely local. "I am tired of the farce of calling myself a Christian," writes one student, "and sanctioning in my heart what I know to be an un-Christian society." And another: "I talk of love and am a part of the economic system of hate."

The third characteristic of the student religion is that it is hopefully personal. We hardly look for mystics on the non-Catholic campus, and yet we are told that not a few of this trend are to be found, men who, unable to get enough of God from the theologies entrusted to them, have accordingly devised Him for themselves. The Reverend Cyril Harris, an Episcopalian minister in service at two such universities, who has perhaps given the most masterly analysis of the student religious mind within recent date, finds that this attempt to bring personal religion to the foreground is of two sorts. One emphasizes the beauty of holiness, shows the wonder and beauty of the natural instincts, reminds of the joys and responsibilities of maturity and paints an appealing picture of a stainless youth. This might aptly be termed "an impersonal personal method". The other insists upon three things—the exteriorization of sin, the strengthening of determination, mainly by bringing others to like experience, and "the deepening of the foundations by the unfailing practice of prayer, intercession, and watchful meditation". If to this confession, penance, and firm purpose of amendment which he advocates, we could add sacramental absolution, we might have a process that carries a familiar ring.

The reader must here pardon a considerable digression. It deals with one of the most significant innovations of the non-Catholic campus, an innovation which traces its origin back to the official recognition of the student inclination toward a personal religion. This consists in the installation of confessors in personnel offices. The confessors are not of course religious, or in any way tainted with like associations. They are either psychologists or psychiatrists and they strive to

derive through artificial means a knowledge of "subconcious" processes whereby to guide aright the erring youth. At least that is the original intent, but it now appears like a ripple thrown into still waters and how far this direction will reach in trying to supplant the need of the supernatural, Divine Omniscience alone can tell. To one, however, who remembers when the confessional was the object of bitter attacks a few years ago and when the cry of "priestcraft" was raised when a penitent voluntarily laid bare his failings, the process of psychiatric abstraction and conversion to the merits of such procedure is a development replete with the sensational.

Of course the very name of confessional would strike terror into the non-Catholic heart, professorial or undergraduate. Under the guise of mental hygiene it may become a sacred thing. In the hands of the college expert this new-born science strives "to plunge beyond the artificiality and unreality of life, to determine the factors of salvation, to warn against the college man who uses in his social influence a yardstick composed of his own unsolved or partially solved or very badly solved emotional problems". The college man, we are told by such an expert, rides into college on a sea of emotional problems involving feelings of guilt, unhealthy attachments, confusion over matters of sex, and other like problems. The kernel of truth in this fact might be generally admitted, but I believe the Catholic might wonder whether it were the office of a divinely-appointed minister of Christ or a personnel expert to solve such problems. Anyway it would be going rather far to say that without this expert intervention of secular hands such a student "is due to carry out with him into the world a combination of unhealthy personality traits and emotional habits".

The non-Catholic institution which sanctions this new confessional is certainly within its rights in seeing, first of all, that these problems are discovered. It may also claim a partial right of satisfying vivid curiosity on some of these points. But the neatness and dispatch with which it lifts the burden of solving such disturbances off both ministerial and God's shoulders must excite much wonderment. It certainly is delegating a man's-sized task to the personnel expert, that he should "solve vocations according to the emotional outlets of

the subject." To him too are referred all "maladjustments," for these experts dote upon neuroses and psychoses and like abnormal conditions.

It may be said without irony that the man delegated to be such a student confessor can do great work, despite great handicaps. Many experts in this field may take themselves as seriously as the priest in the confessional. Not a few, however, would resign their tasks if they knew that some of their new-born principles have been practised by the Holy Roman Catholic Church for about nineteen centuries. The fact moreover that the average psychiatrist has no place for religion does not absolve the priest-confessor from ignoring the former's science entirely. The competition in office is unfair. One works by artificial means for a limited knowledge; the other uses graces and a revelation of the depths of the penitent's soul. One must labor for a chosen few, while the other, the priest, rejoices in his heart at the daily administration of his sacramental task.

III.

In exposing the trend toward religion among non-Catholic undergraduates, the writer confesses, and that too without the process of psychiatric extraction, to a charge of optimism. He is much more optimistic than any Protestant student pastor he has yet met. However, so far we have been concerned with a numerical paucity, a brave few who have weathered the storm of campus ridicule, and who deserve all the enconiums a Catholic priest can heap upon them. The sad fact is in their fewness. One pastor writes as he views the incoming hordes: "Only the unattractive, the shy, and the cripple go out for that catch-all activity-campus religion."

The reason for the optimistic trend of this discussion is that what the non-Catholic chaplain might call irreligious, the writer, in view of certain religious happenings a few centuries ago, would be more inclined to call non-religious. The revolt of the boy when he attains new campus freedom from the formality of home life—and few indeed are to be found where their home religion can be called more than a formality—is a natural thing. And if he is a traditionalist, he will soon be overcome by what the Reverend Mr. Harris calls "the flood-

tide in the laboratories." If his faith weathers the alienation of scientific and religious thought, it must stand the practical test of not gauging religious principle by so-called religionists. Religion, since Puritan days has been, especially in this country, the sister of blame, the mother of Prohibition, alcoholic and otherwise, and the father of disgust for religious forms. Then too the liberal Christian student, the one who stands afar off and tries to see all things as a whole, finds it hard to determine why Christianity, intended to unite mankind, should be the source of the keenest differences.

The main characteristics of this general disbelief are the failure to recognize the Divinity of Jesus Christ—although we are informed that His Holy Name occurs about every ninth word in the frathouse conversation; indifferentism; no sense of a hereafter and, consequently perhaps, no sense of restraint. We can not expect that ideas of heaven and hell should be very dynamic in student creed when the first has become in campus conception "as empty as a roof-garden in winter time", and the second "an extinct volcano".

Where such disbelief prevails, religious practice is an obsolescent thing. Religion is divorced from sex and other vital considerations of student life. Church attendance which might symbolize a remnant of belief, is a memory of juvenile days. And why should not this be the case, for then the church served as a club and has not the college man his fraternity for that purpose? The writer does not know how many failures occur under such conditions, but one in a position to speak authoritatively has stated that one-half of the failures in college are due to defects of character traceable to irreligion. That percentage is very probably too small.

IV.

Having definitely committed myself to glaring contradiction, an effort to solve the riddle of the non-Catholic campus might be very much in order. The writer has stated that the "Cycle of Spiritual Enterprise" is at hand in that hallowed domain, and has substantiated that with official pronouncements and an analysis of non-Catholic religious tendencies magnificently magnified. But the fact remains that the great mass of evidence is against the case of religion on such a campus.

The solution is to be found in a state of affairs that is not collegiate; it is national. When we speak of religion and religious enterprise we generally have in mind something that is related to a definite creed and practice. For that reason the word "spiritual" has in the prophecy been very judiciously pressed into service. It is supposed to cover all efforts toward the betterment of mankind with possibly a sprinkling of the supernatural as a rather appetizing sauce. If the distinction seems arbitrary, then the only extenuating plea is this—one gets that way after delving through manuscripts from the pen of both self-constituted and official fathers of the campus Church.

The union of social service and religious service is by no means new and has even been sanctioned by the Catholic Church. But the social scheme of Christ seems to have been, "Seek ye first the Kingdom of God and His justice and all things else shall be added to you." Now God, in the scheme of campus religion, occupies a very secondary place. He may come in, if He is careful not to get in the way, but the big idea seems to be to concentrate as much as possible on some of the additional things.

As a consequence of this condition we have again Student Opinion dictating a collegiate professorial tendency. The latter is evident in the wedlock of sociology and religiology. The term religiology may be objectionable. It is not found in the dictionary; it is something new; and it means nothing—three statements that might categorically be stated of the new spouse of sociology.

The reason for this union is patent. Ofttimes where a religion course could not get into the curriculum or if offered would meet with stolid indifference, it masquerades under the name of sociology. This appeals to the non-religious student. Then too, as was pointed out, the religious non-Catholic student has a very keenly developed and laudable social sense. In numbers the course of religio-sociology must rely upon the latter, because the student of the former class, who comes from an aristocratic home, can not be reconciled if God is injected in a vital social economic issue.

Sociology then, with the expert treatment of a plastic religious surgeon, has a new face. Such a course is supposed to

be elective in the matter to be presented, but—I quote from one such course—it has "a synthesis of religion and sociology, featuring such problems as God, the immortality of the soul, the possibility of a world religion, missions, sects, the use of the Bible", and other kindred and non-kindred topics. The professor of this course tells us it took three days to work out an idea of religion. It was worth the effort, however, for at the end it consisted of "some emotional reaction, some intellectual formation of experience, and some program of social behavior to promote this experience."

The aim of such courses is advertised as to give method and technique. Incidentally they give "a body of information essential to sound thinking in any field". The main objective is "to develop a critical attitude toward religion." Just why this should be deemed necessary where religion as such has been criticized out of existence or relegated to the oddity—that is another question we will leave at the disposal of Divine Omniscience.

V.

The attitude of Catholics toward the "Cycle of Spiritual Enterprise" on the non-Catholic campus should be one of whole-hearted coöperation. The youth involved in this movement are seeking after truth and expressing it in their lives as they find it. No super-critical attitude of ours will help them. The writer has never had any sympathy for those benighted Catholics who must proclaim from the housetops any Protestant usurpation of Catholic process or practice as thievery. As recent Catholic periodicals amply prove, we are too apt to claim as our exclusive birthright Sunday as a day of rest, the Rosary, the celebration of Vespers or other Catholic ceremonial. These may be of course wholly Catholic in concept, history, and practice, but there is enough, God knows, to which to call the attention of our separated brethren without stressing these comparative trivialties. Then too we can always find a few things to set aright in our own household, educational or otherwise. If the non-Catholic college or university then wishes the natural benefit of the confessional, that is its privilege; if it needs some Catholic theology text books to make up in positive thought of God those things in which its own are re-

miss, let us give them with good grace; and if it eventually adopts a system of spiritual direction, there is no reason why some of our good religious and collegiate fathers who specialize in such things should not take them in hand and show them how.

One thing they must have. There has always been grave danger for Catholic youth in such schools, and there they are found in large numbers despite a multitude of ecclesiastical prohibitions. As long as these schools are non-religious or irreligious, the danger is comparatively small—in comparison with the danger when these tremendous intellectual forces are colored by a stream of more positive religious practice. Now all such a school can do to a Catholic is to take away his faith and to leave a cavity; when the Cycle of Spiritual Enterprise is accomplished it will fill the cavity—not with religious creed, but with a palatable modernistic potpourri sweet to the uncritical taste. As long as our fears for Catholic students in such schools are founded upon professorial sneers or advice, they are ill-grounded. When the social pressure of a student body will rally to the support of a concoction of sentimental religio-sociology, we have much to fear.

Nor should Catholics be like to spiritual Harpies that swoop down on the meagre tables of non-Catholic youth, the edible portions of which come from our own cupboards anyway, but let them be content in seeing to it that this food is not served to the digestive tracts of Catholic youth which have been nourished only on the milk of Sacred Truth. All the aid and encouragement the non-Catholic college can use it should have, but it must not have the Catholic youth of America.

The writer realizes that to make this article an effective piece of propaganda for the Catholic college, all he must needs do is to delve into a mass of statistics at his disposal to show what certain Catholic institutions are doing in religious lines. There the great fact is that, while these "consecrated shrines" of ours are weak in filling the hands with apologies for Christ, and sometimes injudicious in filling the heads with statistics about His enemies, they *are* filling the hearts with Christ. The translation is not metaphorical and figurative, but real and physical. To present these facts in this essay would not be "fair play". It would be an attempt to guage non-Cath-

olic students by Catholic standards, an injustice as great as if we were to guage a primitive Punan by the rule of a Cistercian Abbey.

One fact alone might be recorded. Catholicism in America does deserve some preëminence in intellectual lines. It has made sacrifices toward that end, but these have not been in advanced fields. This year a million Catholics will attend the Eucharistic Congress, a fact that means the expenditure of probably one hundred million dollars. Of this amount the majority will be contributed by Catholics in America. This is a commendable expression of love for the Eucharistic King who ever dwells in our sanctuaries. The Eucharistic Congress will accomplish many things. What a tremendous good would be accomplished if those who make the sacrifice to be there present this year would five years hence make the sacrifice that Christ might reign also in the hearts of the Catholic youth of America. Then those thirty-three thousand young men and women who are now in non-Catholic or state schools, a portion of the leadership of to-morrow, might be housed in colleges where Christ is the Central Figure, where His doctrines are proposed as the guiding principles of Christ-like lives, where a firm foundation might be laid that the title, "the land of saints and scholars", might be lovingly wrested from Erin and find new significance in the nation consecrated to her who is the Queen of Wisdom.

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PRELIMINARY ARRANGEMENTS FOR MARRIAGE.

THERE is the general principle laid down in the Code (Can. 1019) that before the priest assists at a marriage he must be sure that the marriage will be both valid and lawful. This is repeated in Canon 1097, where the Code declares that the priest may lawfully assist only when freedom to marry is legally established.

This law imposes an obligation; and there can be no doubt of the gravity of the obligation, if we consider the importance of the matter of the law, and the mind of the legislator mani-

fested not only by the canons of the Code but by a special Instruction of the Congregation of the Sacraments.[1]

The law goes further than the imposition of the obligation, the law specifies how we are to fulfil that obligation. The manner of fulfilment is part of the law. So that before the priest is justified in assisting at a marriage he must be sure the marriage will be valid and lawful, and he must make sure of this in the way the law prescribes. Other ways may be good. But other ways do not satisfy the law. The freedom of the parties must be established *legitime* (Can. 1097 § 1, n. 1).

When there is danger of death a summary investigation by the priest, and the sworn statement of the contracting parties will be sufficient (Can. 1019 § 1). If, however, the priest has reason to think the parties are not sincere, or are in error, he must make further enquiry, even then. But for ordinary marriages the following preliminaries are necessary.

The Code specifies that the priest must interview and interrogate the parties to the marriage (Can. 1020); he must have evidence of Baptism through a baptismal certificate (Can. 1021 § 1); enquire about the Confirmation (Can. 1021 § 2); and observe the laws regulating the publication of the banns (Can. 1022). It is only when he has done this that he can say he has established the liberty of the parties "ad normam juris" (Can. 1097 §1, n. 1). The order indicated in the Code should be followed.

We shall, in the present instance, restrict ourselves to Canon 1020, where the Code prescribes that the priest who is to assist at the marriage is to make personal investigation as to the existence of any possible impediments, diriment or impedient. In the course of this investigation he aims to discover not only if there is anything standing in the way of the marriage, but if there is anything standing in the way of his assisting at it. The words "num aliquid obstet" are very general.

The Code indicates two interviews, one of both parties together, and one of each apart from the other. The Code uses the word "caute" in this connexion. The priest must exercise caution and prudence not only in the matter and manner of his questions, but also in the time and place of the interviews.

[1] Cf. *Acta*, Vol. XIII, n. 9; Gasparri, Tr. Can. de Matr., n. 140.

The first interview would be held when the parties first come to the priest to arrange for the marriage. Usually both come. Sometimes they are accompanied by relatives or friends. There are many questions that should then be asked, and may be asked even in the presence of others.

As the priest's first question will be intended to identify the parties, he will naturally ask the names, addresses, and ages of the parties. The name of the father and the maiden name of the mother of each party will complete the identification. It may not be necessary to ask the age, if the parties are evidently of legal age. If the parties, or either of them, be under legal age, ask if the law has been complied with in regard to the consent of parents or guardians, where this is required. The addresses not only help to identify the parties, but determine what priest has the right to assist at the marriage (Can. 1097). If the priest finds that the bride does not live in his parish, the next question would naturally be, why the parties do not go to her parish. The answer to this will determine whether it is wiser for the priest to send them to her parish, or seek permission from her pastor to assist at the marriage. For a "just cause" the Code (Can. 1097 § 2) allows the marriage to take place in the parish of the bridegroom.

If the bride or both live in the parish, the priest should enquire, even if he knows, how long she or they may have lived in the parish, and what other parish either or both may have lived in. This information may be necessary to comply with Canon 1023 § 2, which requires publication of the banns in that parish, or at least some testimony from that parish that the party to the present contract is free to marry. This is all the more necessary if the present parishioner is a newcomer, if he came from a distance and was unknown before his arrival. Such a person (and especially the man) should not be married until he presents from the pastor of his former residence documentary evidence of his freedom.[2]

Having established his own right to assist at the marriage, the priest should before proceeding further enquire if the contracting parties have told their parents or guardians of the marriage. If they have not, the parties should be advised to

[2] Cf. Instruction of Congregation of the Sacraments, § 3, *Acta Ap. S.*, 7 July, 1921.

do so (Can. 1034). Kindly advice and warning in this matter may prevent serious family quarrels.

The names sometimes give a hint as to the Catholicity of the parties, but the question should be asked in every case. If either one is a non-Catholic, diligent enquiry should be made regarding the baptism of that party. If the non-Catholic party claims baptism, a certificate of that baptism is required (Can. 1021 § 1), because the law is content with one baptismal certificate only in case of disparity of cult. Some dioceses demand that the baptismal certificate of the non-Catholic party be sent with the application for the dispensation in all cases of mixed religion.

The priest should also enquire, even if he thinks the question is unnecessary, if either party (especially the man), belongs to a forbidden society (Can. 1063). And finally if the state law requires a license, the matter should be brought to the attention of the parties.

Public impediments (Can. 1037) may be enquired into while interviewing the parties together, or in the presence of their relatives or friends. Consanguinity may be indicated by similarity of names, or by common place of origin. But even if there is no reason to suspect consanguinity there need be no hesitation in asking about it. Affinity is possible only in case one party was married before. Prior marriage must in all cases be asked about. If either party admits a prior marriage, the priest must ask when, where and how that marriage was terminated. Usually it was terminated by the death of the former spouse. Proof of this must be forthcoming. Common knowledge may be accepted as sufficient proof; in case of the slightest doubt, more should be exacted. An important point for the priest to remember is that whenever there was a prior marriage which was terminated in any other way than by the death of the former spouse, the marriage cannot take place until the Ordinary passes on the case (Can. 1069 § 2). No matter how clear the case of nullity, it is the Ordinary, not the parish priest, who can legally declare freedom to contract another marriage. If the Ordinary has already passed on the case and declared freedom, this must be evidenced by the official document.

It is required by the canon that the priest also interview the contracting parties one at a time. In this separate interview each may be asked about vows. The impediment of crime should be enquired into if there was a former marriage, and circumstances give ground for suspicion, such as if a widower is about to marry one who nursed his former wife, and the marriage is taking place after a very short period of widowerhood. The canon expressly mentions that the priest must ask about the freedom of consent, especially of the bride. Usually American girls are not constrained in the matter of marriage, but the prudent man will know how to speak of the matter.

In this separate interview the priest should enquire again, if he has any suspicion, about the possibility of a former marriage. The party may possibly admit in confidence what was denied in the presence of the other.

The priest must enquire about the religious instruction of each party, unless it is evident that the parties are well instructed. He may easily ask what school each party attended. The parochial? Any other? These will give a fair indication of the religious training; and the second may indicate or eliminate the possibility of Orders or Vows.

If the contracting parties are the product of the parochial school we may accept their religious training as sufficient. If however, either is the product of the public school alone, it is necessary to enquire further. How about First Communion and Confirmation? Does the party need instruction for these? Does he know the sacramental nature of Matrimony? Does he know at least the chief mysteries of the Faith, the Apostles' Creed, Our Father, Hail Mary, Acts of Faith, Hope, Charity, and Contrition, the Sacraments and the Commandments of God and of the Church? These things a Catholic should know; if he does not the priest is bound to instruct him. The careless Catholic may be more willing to undergo instruction as a preliminary to marriage than at any other time.

Finally the Code empowers the Ordinary to lay down particular laws for the conducting of this preliminary investigation. Something might be done by way of a Questionnaire. The questions would be a guide at least. The answer to any question might open up an entirely new line.

The following questions might be asked. They fall into three groups: I. general questions; II. questions concerning impediments and consent; III. questions concerning religious instruction. Some of the impediments, and consent, can be enquired into only in the separate interview. This is indicated in the grouping.

I.

1. Names, addresses, ages? Can. 1067 and 1097.
2. Fathers' names, mothers' maiden names?
3. If this is not the proper parish, why do they not go to the proper one?
4. How long have parties lived in the parish? Can. 1097.
5. What other parishes have the parties lived in? Can. 1023.
6. Have the parties the consent of parents or guardians? Can. 1034.
7. If under legal age, have parents or guardians consented in legal form?
8. Have they the civil license, where the law requires it?

II.A.

1. Are both parties Catholics? Can. 1060 and 1070.
2. Is the non-Catholic party willing to give the "cautiones"? Can. 1061.
3. If non-Catholic claims to be baptized, has he a certificate of baptism? Can. 1021.
4. If both are Catholics, does either (especially the man) belong to a forbidden society, or has he given up the practice of the Faith? Are they willing to go to confession? Can. 1065, 1033.
5. Was either party married before?
   If so, how was marriage terminated?
   Proof of death of former spouse, or official document declaring marriage invalid? Can. 1069.
6. Are the parties related by blood in any way? Can. 1076.
7. Or by marriage? Can. 1077.
8. Was either sponsor at the baptism of the other? Can. 1079.

II.B.

1. Did you ever take any vows, public or private? Can. 1058.
   Are you already dispensed?

2. Ever married before?
3. Impediment of Crime (Can. 1075) should be enquired into if either party was married before, and circumstances point to the possibility of its existence.
4. Do you consent freely?

III.

1. What school did the parties attend? Any other school?
2. Do the parties know, in a general way, the obligations of married life?
3. Do they know that Matrimony is a Sacrament that should be received in the state of grace? How about Confession?
4. Do they know the chief mysteries of the Faith: the Apostles' Creed; Our Father; Hail Mary; Acts of Faith, Hope, Charity, and Contrition; the Sacraments and Commandments?

   N. B. Questions 2, 3 and 4 may be omitted if the priest already knows that parties are well instructed. Can. 1020 § 2.
5. Where baptized? The certificate? Can. 1021.
   Was the certificate recently obtained?
6. Whether confirmed? If not, whether willing to be? Can. 1021 § 2.

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ONE ASPECT OF MIXED MARRIAGES.

I.

THE subject of parish organization which has recently been treated in these pages suggests another matter of perennial importance under present-day conditions. It is one that forms a constant occasion of anxiety to many parish priests. The number of mixed marriages which occur every year in some of our American parishes is so great in proportion, that the situation appears to call for even more serious and practical attention than it is at present receiving. Neither does the number of mixed marriages seem to be decreasing. On the contrary in some places they are actually becoming more numerous and now are said to form a third or even a half of all the weddings recorded.

It is needless to recall how the Church has set her face against these marriages and how she discourages them by her legislation. Her attitude is the result of age-long experience and it is surely justified by the observation of every priest. Only a few days ago we listened to the earnest pleading of a priest with his people in which he besought them to use both their personal and organized influence to counteract the ill-effects of mixed marriages in the parish. He declared that one-third of all the families in his parish who attended church were the consequence of mixed marriages. But he went on to lament the fact that there were a great many households of the parish where the mother or father had been a Catholic, but where neither the one nor the other nor any of the children attended Sunday Mass.

This experience is too common to be remarkable, but it surely points a very significent moral. What is the reason of all these mixed marriages? What conditions give rise to them and how may we reasonably hope to find the means of abating this real evil encouraging our young people to marry those of their own faith and thus to avoid the very great danger and very real evils which follow mixed marriages?

Of course, no one wishes to deny that such marriages sometimes turn out happily and that they result in a certain proportion of cases in the conversion of the non-Catholic party. But though this may be true, it still remains a fact that the bad results far outweigh the good ones and for every individual who is brought into the Church through a mixed marriage, how many mothers, fathers or children have been lost to the Catholic communion through these same marriages, where husband and wife differ in their religious belief and where they often weakly solve the problem of thir mutual disagreements about religion by giving up religious works altogether and letting their children grow up without any religious training.

When we come to try to analyze the reason for mixed marriages, we find them quite easy to explain. In our country, Catholics and non-Catholics are brought in constant contact with one another and both in business and in social life have many chances of meeting and forming friendships. In fact we all know that it is far easier in many cases for a Catholic young man or woman to get into a mixed company of Catholics

and Protestants than it is for the same individual to become acquainted with really excellent Catholic young people and to keep in a social atmosphere which is genuinely Catholic.

It seems too obvious and trite a truth even to require mention, but really we appear often to forget that in order to make a Catholic marriage the young man or woman really must be able to meet the right sort of Catholic young people. Indeed, the very strong inducements offered by non-Catholic companionship make it necessary to give our young people special inducements to keep Catholic company. They are very human and we must deal with them as human beings who are quite likely to follow the line of least resistance and whose conduct, though it depends on their own free will, can be calculated with fair certainty along the lines of moral probabilities.

Thus, as long as we leave our young people as they too often are now, open to the influence of non-Catholic associations, often without adequate means of meeting Catholic young people who are congenial and eligible, even though they much wish to do so, we can count on having an annual crop of mixed marriages which instead of decreasing will very likely go on increasing year by year. For there is no shutting our eyes to the fact that modern life, especially in a big city, is becoming more and more inimical both to the Catholic spirit of the home and to the establishment of true Catholic families. Unless priests, especially those who are in parishes, take definite and energetic means to counteract the existing condition, there is little question that the mixed marriages will go merrily on, despite the strong attitude of the Church and the pious wish of the clergy.

II.

The two effective means to lower the number of mixed marriages and encourage Catholic ideals in this regard are first to give frequent and practical instructions on the subject of Catholic marriage and the Catholic home, and second to provide effectively for our young people the social opportunities which will encourage them and enable them to make the acquaintance of Catholic young people and to choose and be chosen by a Catholic who in other respects is suited to become a helpmate through life's pilgrimage. These two means will

help the one the other. By proper instruction we can get our young people to look on matrimony as they should, as the assuming before God of very sacred obligations, as a contract consecrated by the Blood of Christ and from which flow sublime opportunities and serious duties.

We can impress on them that for their own happiness and salvation and for the good of their offspring they should marry a Catholic and not any sort of a Catholic, but one who will really be a helpmate in leading a good life and in fulfilling the difficult obligations of parenthood. Our people cannot hear too many instructions on this subject, if they are prudently prepared and interestingly given. If the faithful are not taught as they should be concerning a topic so fundamental and so momentous for themselves and the Church, will they not have a just reason to complain?

These instructions will besides give the priest a series of very interesting themes for sermons. The field is a wide one, and the exhortations which young people need on the subject may be brought in at every turn. When the preacher explains the nature and dignity of the Sacrament of Matrimony, he can make many applications concerning the right attitude of young people toward marriage, the prayers they ought to send before them to aid their choice, the light they ought to seek from reason and faith, not from silly sentimentality, nor selfish passion; the reverence they ought to feel for a contract which is sealed with the Blood of Christ and which He Himself has so sanctified as to make it a solemn symbol of the union which exists between Himself and His Church, His heavenly bride.

When the priest explains the laws of marriage, he will find many an occasion to point out how the Church, because of her many centuries of experience, has hemmed about the Sacrament of Matrimony with careful and wise restrictions so that her children may deeply appreciate the importance of the obligations they are assuming and may be safeguarded from marrying in haste and having to repent at leisure. The people will be very much interested in receiving a clear and simple explanation of the laws of Matrimony as they now exist, because these laws are often the subject of discussion with their non-Catholic friends.

Quite frequently, too, the parish priest will find an interesting occasion for such explanations in the marriage cases which are reported in the daily press. A good many Catholics do not quite understand why it is that the Pope sometimes declares a marriage null. It would be well to explain to them, perhaps more than once, that not the Pope himself can dissolve a true marriage once it is consummated and that whenever he declares a marriage null, he does so because he has decided that the marriage was never rightly contracted or because it was never consummated. A thorough explanation and defence of the Pauline privilege would likewise be useful and interesting.

Then, too, is it not the duty of the priest, especially in this age of loose opinions, to fortify his people with the true doctrine of the Church concerning the solemn obligations which the married assume toward each other and toward God? At a time when the hideous spectre of birth-control stalks over the land, we should do everything possible to fortify our people against so horrible a monster. This delusion strikes at the very life of the family and the state, and it should not be our fault if our people are not fully informed as to its falsity and evil. By instructing the young people beforehand, in a prudent and tactful way, concerning the solemn and inevitable responsibilities and obligations which they undertake when they marry, we shall help them to think seriously on this momentous subject and to act prudently when it comes to choosing a helpmate for life.

Instructions on courtship, and the giving of right principles about the time of engagement and the preparation for receiving so holy a Sacrament, will also furnish some interesting and profitable subjects. How many of our people truly realize that courtship is usually a necessary preparation for this Sacrament? Do we not sometimes fail to impress on our young people the dignity and holiness of the marriage state? The one calling in life which is superior to it in the eyes of God and the Church is that of voluntary virginity, undertaken for the love of God. But marriage is essentially holy, established by God and raised by Christ to sacramental dignity. We should keep this in mind in all our instructions and never let it appear that we think lightly of marriage. If young people once realized that courtship is a preparation for a

sacrament, they might be saved from many terrible errors which prove the cause of the deepest regrets and anguish in future life.

Such instructions are the more necessary because the world frankly makes a jest of courtship, surrounds it with sickly sentimentality, considers marriage as a temporary contract with no sanctity whatsoever, and encourages the idea that the normal course for young people is to fall foolishly in love with each other before they consider the consequences; and, once being in love, to get married whether they are suited to each other or not and with little thought of the consequences. Such a view affords much exciting material for short stories, best-sellers, and feature films, but it is rather a poor preparation for Catholic marriage. Unless we ourselves instruct our young people as to the right view of courtship where under heaven will they learn it? We teach them how to prepare themselves for the reception of other sacraments which they can receive many times during their lives. We shall surely wish to do all in our power to encourage them to prepare as they should for this sacrament which forms a bond that only death can part.

Again, the Catholic home with all its sanctities, its obligations, its opportunities, will give us matter for many a profitable discourse to our people. Our homes are threatened by the spirit of the age, which indeed in many cases has already invaded them and spoiled them. The Catholic atmosphere of the home, the abundance of Catholic books which should be there, frequently renewed by the addition of fresh volumes from the Catholic bookstores, the pictures which should adorn the home, at once beautiful and Catholic (for the greatest masters are Catholic, and we are the heirs to the rich Catholic culture of the centuries), the kindliness and peace of the home, the charity of the conversation there, the family prayers in common, the reading aloud of Catholic books—all these things will interest the people if you put them into brief, fervent conferences, intelligible and persuading.

III.

So much for our instructions to our young people on this grave matter. But if we wish them to heed what we say, shall

we not have to take definite measures to give them the opportunities for Catholic sociability which will enable them to choose a Catholic partner for life? It is true that very good and pious priests resist this conclusion, at least in practice. They say that it is not the business of the priest to promote social clubs, that his work is spiritual and stops short of providing Catholic sociability. But whoever will study the history of the Church will see that from the apostolic ages priests have been concerned with the material and social life of their people in so far as it affected their spiritual well-being, and this of necessity, because material and social conditions can either greatly hinder or grandly help the spiritual ministrations of the priest.

Not that we mean to say that the priest should undertake to attend himself to the details of social clubs and to direct social gatherings. There is no need for that and it is often very unwise from several standpoints. First, common report hath it that some priests are too fond of attending to everything themselves. They involve themselves in a multiplicity of details which they cannot rightly take care of, and they offend and discourage the laity who would enjoy taking some of these responsibilities. The layfolk rightly grieve to see themselves pushed aside and left without any work in the parish, while the priest undertakes more than he can attend to.

Then again, the young people themselves are sometimes unwilling to be too much managed by the priest. Of course it is a question of places and persons and circumstances. One priest can succeed where another fails. But generally speaking, young people are likely to grow restive if the priest is too much in evidence at their social entertainments, and besides, trustworthy men and matrons of the congregation can sometimes do more and succeed better than could he.

Finally, the legislation of the Church, concerning dancing, in particular, not only discourages dances held for the profit of religious causes, but disapproves of the presence of priests at dances. We have it on excellent authority that this legislation does not strike at dancing as such, but only at the holding of dances for the raising of funds for Church purposes and the attendance of priests at these affairs. Where the social gatherings are well-conducted and innocent and the dances unobjec-

tionable, there is no prohibition thereof. If the right men and women are chosen to direct such dances, they will often be more effective in abating the least sort of misconduct than would be the priest himself.

The dances are only one form of social amusement. We know of one parish where for quite a long time it has been the custom to hold card parties every week to help toward the support of the school. Of course many young people attend and become acquainted, and the priest of the parish told us not long since that some of the best and most edifying Catholic families in the parish, and in no small number either, could be directly traced to the acquaintances and sociability which these card-parties have brought about.

Parishes differ so much in their population and circumstances that each priest must to a degree work out his own problems in this matter of supplying sociability to his young folk. The small parish has quite a different problem from the large one. Conditions in the country are quite apart from those of the large cities. Plans for promoting sociability have to take into account also the personal equation of the priest and of the helpers whom he can count on. Every priest has to study his own qualities and to find out how he can best deal with his people. But there is hardly anyone who cannot make some progress toward solving this problem, if he will only make a start and profit by his failures.

Some years ago, at the great Catholic celebration at Munich, in Bavaria, the first "Katholiken Tag" after the war, we heard the Mayor of Cologne, who was a Catholic, deliver an interesting address in the course of which he remarked that one of the great problems of modern cities with their swarming population is to bring the people back into neighborhoods and to restore to them some of the solid benefits which came from the neighborhood spirit of ancient times.

A city is, after all, only a collection of neighborhoods, but modern city life has gone far toward breaking up these neighborhoods and scattering the people abroad for their amusement and sociability to all quarters of the city. If this is a civic disadvantage, depriving the people of all the homely benefits of neighborliness, it is a still more notable disadvantage from a religious standpoint. The parish is a neighborhood

organization, designed to gather the people of the neighborhood into a religious unit under the care of their pastor, so that they may form one great family and contribute each one something to the parish spirit and to parish activities.

This was well enough understood and put into practice in a simpler day, but our highly complex civilization has injured the spirit of parishes in this regard almost as much as it has hurt the integrity of homes. People who look on their parish only as a place where one goes to Mass on Sunday when it is convenient, have certainly lost the parish spirit and are of very little use for the promotion of parish works. Have not some priests contributed toward this condition, by taking it too much for granted that to contribute to the support of the parish and to attend religious services complete the duties of the laity? Thus, by showing no anxiety to get their layfolk to become and to remain real parishioners and active members of the parish family, they have helped instead of hindering the disintegration of parish life.

The efforts at promoting sociability which we have mentioned will thus have a twofold benefit. They will counteract the drift away from the parish and enlist the interest of the young folk in parish activities while at the same time they give them needed opportunities for sociability. We can go in their door and come out our own, because they are naturally attracted by the right sort of amusement and will come to play it may be and remain to work or pray, always provided they are rightly handled and are encouraged and not domineered over nor forced.

Of course we are very much aware of the difficulties and limitations of such activities. The mistake is sometimes made of turning parish societies into mere social clubs and of emphasizing the amusements at the expense of more unselfish activities. But this is a mere error in proportion. There is no reason why we should not do the one prudently and at the same time not omit the other. There is a golden mean which it is injurious to overpass in either direction.

Another difficulty, not seldom complained of, is that people do not wish to stay in their neighborhood for amusement. Young people crave to get into a broader sphere of sociability. They grow tired of the parish hall and neighborhood amuse-

ments. They are interested in getting in contact with people they have never before seen and do not wish to be associating continually with boys and girls whom they have known ever since they sat on the benches of the parish school. They want to be called "Miss This" and "Mister That", instead of being called just Mary and Tom. This is quite natural, but it does not prevent our having neighborhood entertainments also. If these are made attractive enough, they can compete, at least for some nights of the week, with the commercialized amusements. There is no need of monopolizing our young people entirely, provided we teach them to choose their amusements discreetly.

Again, there are the immense possibilities of home entertainment which the parish priest and his lay helpers would do well to utilize. What fun the young people can have at home, and what fun they used to have in the good old days. That was before moving-picture theaters and automobiles and public dance halls and all the alluring array of commercialized amusements drew them forth from their homes and taught them a habit of going out of nights when they might so much better stay at home and amuse themselves and one another.

The home will always be the natural unit of society, the most wholesome place for young people to find entertainment To make a home and live in a home is the natural destiny of humankind and young people are better off and happier there than anywhere else save only those of course whom still higher ideals have drawn to give up their home as Christ did and follow Him in the religious or priestly life.

We have elsewhere mentioned that plan, so successfully followed by one parish priest, to utilize the homes of his parish for providing much-needed Catholic sociability for his young folk. He asked some of the mothers of the parish who had comfortable and spacious houses to give the use of them for one evening each. Then, every two weeks, a group of his young people, numbering about twenty girls and twenty boys, met at these houses in succession. A little committee of mothers, whom the priest could trust, supervised the entertainment, especially the dancing, and sent everyone off home at eleven o'clock. They met at eight, chatted or played games until about nine, had some light refreshments, and then cleared the

floor so that they could dance until eleven. The priest often dropped in during the early part of the evening and thus became acquainted with his parishioners. This simple plan might be used to promote sociability even in large parishes, by districting the parish and then forming as many groups of young people as there were districts and managing each of them as here described.

Another serious objection in the minds of many parish priests against these efforts to promote parish sociability is the disastrous experience which they have either had personally or have learned of from their fellow priests when discussing the management of parish halls and social centers. It has happened too often, indeed, that such centers have been erected on a very elaborate scale and at great expense and have by no means brought the returns that were expected. In fact, some of them have decidedly proved a white elephant. After a while the parish priest has found the people losing interest in them, because they fail to meet expenses and prove much more a source of anxiety than of joy to their promoters.

This has not been by any means the rule, however, and one finds many parish centers which are used and appreciated by the people. Neither is it always the more elegant and elaborate ones which bring the best results. The fact is that a parish hall should be planned with great care so as to meet the real wishes and needs of that individual parish and not go beyond that and here the priest ought to take the best heads of his parish into counsel, not forgetting to consult the young people themselves and make them feel that they are being considered.

But the management of such a center is more important than the center itself. Sometimes the priest can successfully carry on the management, but experience seems to show that the priestly vocation by no means necessarily includes such a gift of management. Somebody, however, must keep the building clean and serviceable and give it a pleasant atmosphere for all comers. In the case of elaborate centers, it seems pretty clear that there should be either a very capable and devoted volunteer or better and more surer still a thoroughly competent paid worker.

We trust that these remarks may be useful to our devoted priests at least by way of suggesting still more practical ideas from their own experience. What we have said is inspired by very deep and true interest both in the work of the priests and the welfare of their young folk. If we can by such means as we have described diminish even a little the unhappy number of mixed marriages, how great a service we shall render to the Church and to the souls of our people.

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CONFESSIONS OF RELIGIOUS WOMEN.

WHETHER one accepts, or not, the opinion defended by Fr. E. J. Mahoney,[1] one will readily subscribe to the principle of his conclusion: "Until a decisive opinion is authoritatively given, each of these points may be solved in a liberal sense in practice, inasmuch as the Church supplies jurisdiction in cases of positive doubt (Can. 209)."[2] Still, some reflections on this question so debated, at least three or four years ago, will perhaps be of interest to the readers of this REVIEW and prepare the way for more definite solutions.

1. To-day there are not quite the same motives as there used formerly to be for restricting the liberty of religious women in the choice of a confessor. To avoid useless visits, to prevent undesirable competition, to assure an enlightened direction, it is necessary to maintain the institution of the ordinary confessor for religious communities, especially those of women. But in the teaching and nursing congregations, where the talents, the education and occupations of the religious are so different, the unity of direction plays a considerably less important rôle than in convents of strict enclosure. In fact, these conditions make the position of a confessor of religious women far more difficult and delicate. And still the choice of ordinary confessors is often very restricted, owing to the deficiency of priests.

From this, greater liberty in the occasional choice of the confessor seems to impose itself if we want to attain the very

[1] ECCL. REVIEW, January, 1926, pp. 34-44.
[2] Ibid., p. 43.

end that the legislator has in view. Under this aspect the constant diminution of the restrictions imposed upon religious women in ecclesiastical legislation is very significant.

2. Assuredly a difference must be maintained between the fact of "approaching" a priest who happens to be in the convent, and the right to "send for" any confessor at all to confess to him. The distinction seems to us to arise not from the *literal* sense of the words "*si adeat*" (Can. 522), but from the obligation imposed on the bishop to assign confessors that one can ask to be sent for ("Si qua religiosa aliquem ex iis confessariis expetat . . ." (Can. 521 § 3).

Too much insistence, however, should not be made on this distinction, especially from the point of view of *validity,* since the Commission of Interpretation, in its reply of the 20 November, 1920,[3] avoids precisely the words "*Si adeat*" and speaks of "confessions made to an approved confessor. . . " For "*adire confessarium*" is perfectly translated by "*to confess to*", "*to approach in order to make one's confession to*", and should not be translated by "*to go find a confessor*", in opposition to "*to send for a confessor.*"

3. The opinion, according to which the words "*ad conscientiae tranquillitatem*" of Canon 522 do not affect the validity of the confession, is established by such arguments and defended by such a number of authors that the contrary has really no probability.[4]

4. Can nuns,[5] using the right conferred by Can. 522, confess in their confessional, consequently in the enclosure, to any confessor approved for women?

First of all, let us remark that "*confessionals approved for secular women*" do not exist, but, except for grave reason, one cannot hear women's confessions except in a confessional which has a fixed screen and is in a place accessible to all and in sight. . . . (Cf. Can. 909). Evidently this confessional is a legitimate place to hear the confession of a nun who legitimately presents herself.

Now let us add that the confessionals in convents satisfy all the conditions required that a woman of the world should be

[3] *A. A. S.*, 1920, p. 575.—Cf. ECCCLES. REVIEW, 1926, p. 40.

[4] Cf. CREUSEN, *Religieux et Religieuses,* 3e edit., pp. 84 ff.

[5] We use here the word "nun" in the strict meaning of *moniales.*

able to confess there; without that, a nun could not confess there. For, after all, a nun is a woman. If any difference had to be made, more guarantees would have to be demanded for nuns' confessionals than for those of secular women. This attitude of facing the question has the support of a reply of the Holy Office, 29 November, 1874 ad 3.[6]

Finally in every case where a secular woman is legitimately within the enclosure of a monastery, she can confess in the nuns' confessional.

Hence only by openly abusing the context or the literal sense of the words can one deny to nuns the right to confess in their confessional within the limits of Can. 522. That is why Fr. Vermeersch writes: "Minime autem admitti potest callida quorumdam evasio, qui, quasi ludentes in verbis *pro mulieribus* existiment requiri locum ubi non solae religiosae sed etiam mulieres seculares audiri possint".[7]

5. Can one Ordinary give jurisdiction and at the same time exclude its exercise in semi-public oratories? Fr. E. J. Mahoney thinks that he can, for this reason: "*In delegating faculties the Ordinary can certainly restrict them in any manner he pleases*".[8] This question deserves closer examination.

It is certain that the Ordinary can restrict delegated jurisdiction for a determined *time;* several of the pontifical documents, quoted as sources of Can. 878, § 1, speak exclusively of this restriction.[9] The Codex supposes explicitly that the jurisdiction can be limited to *persons* of either sex (Can. 522) or else to secular women as opposed to religious women (Can. 876). It is beyond doubt that the Ordinary can limit jurisdiction to a determined *territory,* for example to that of a particular parish. We find examples of this in provincial Councils or Synods, when the bishops accord the jurisdiction in the outlying parishes of their dioceses to the pastors of the boundary parishes of the neighboring dioceses.

[6] *Coll. P. F.,* n. 1424.

[7] Vermeersch-Creusen, *Epitome iuris canonici,* I (2ª ed.), n. 595, g.

[8] ECCLES. REVIEW, 1926, p. 44.

[9] Clemens X, Const. *Superna,* 21 iun. 1670, § 5.—Innocent XII, Const. *Emanavit,* 6 Sept. 1698, § 1.—Clemens XII, Const. *Admonet nos,* 11 Aug. 1735, §§ 2 et 3, etc.

The Ordinary can likewise delegate jurisdiction for *certain* individual *persons* or for a *certain category* of clearly determined persons, for example *the boarders* or the *day-pupils* of such an establishment. It is another thing to know in what circumstances these limitations will become a source of difficulties and scruples.

But if a restriction *contradicts* an article of the Codex, it becomes *ipso facto illicit* and sometimes even invalid. Thus an Ordinary could not delegate jurisdiction uniquely for lay people, of the masculine sex, to the total exclusion of men in religious orders. In virtue of Can. 519, any man in a religious order can occasionally go to a confessor "approved of by the Ordinary of the place". If the delegation is accorded for all laymen, the restriction is formally contrary to a right accorded by the Codex: it is therefore invalid.

If the confessor were delegated only for the *pupils* of a college, the question would be open to discussion.

Similarly an Ordinary cannot delegate jurisdiction for all secular women, but with the addition that the confessor cannot hear the confession of a nun who comes to him within the limits of Can. 522.

Once the jurisdiction is given, the *use* of it can not be declared invalid in the circumstances when the Codex gives it formal authorization. Thus an Ordinary cannot declare that he gives authority to hear women's confessions only in churches and not in semi-public oratories. Once all the conditions prescribed by the Codex are present, the faithful are using a right accorded by the Holy See—a right which the Ordinaries cannot restrict.

J. CREUSEN, S.J.

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THE ARCHBISHOP'S POCKET-BOOK.

VII. A Coat of Arms.

THERE were visitors who diverted Tom Burns's attention and puzzled him. Father Paschal, of whom the Archbishop was very fond, had been staying at the cathedral to assist in the Forty Hours' Devotion. His preaching exercised a singular fascination, although it had nothing of the grand oratorical style, such as characterizes the famous preachers about whom one reads, and among whom some counted the Archbishop himself. Indeed the latter made no pretensions to pulpit oratory. He used to say:

"What the officially elected apostle of Christ (and such is the priest) needs to make him a good preacher is, first, to fill his mind with the things of God. That comes from study, chiefly of the Sacred Scriptures, in a reverent fashion. Next, a preacher to be effective, must so order his habits of life as to indicate that he believes what he preaches."

Father Paschal was a Franciscan. He had entered the Order after living in the world for some time as a professor at one of our leading American universities. His vocation was apparently the result less of emotion, as is often the case with early calls to religion, than of intellectual conviction. He saw the Catholic Church as a city on the mountain, ruled by Christ, the All Beautiful, which possessed and gave to its loyal citizens everything that the heart could long for and what he had missed in the world. This conviction rang through his discourses like the beautiful strains of music in a leit-motif, awakening a desire for endless peace. His eminently cultured mind led him to view the things round about him as manifesting the divine wisdom which he translated into the harmony of truth, mercy, and beauty. He was particularly fond of and accordingly versed in the medieval lore which abounds in the treasures of religious poetry and which produced the popular mystery plays.

The other stranger was a monsignore. He was quite young and spoke a somewhat accented English, sounding like the staccato movement on a banjo, and contrasting strangely with Father Paschal's quiet melody of speech when the two were together, as happened at breakfast. Tom had secured

the privilege of serving these strangers in the morning at table. He was bent upon enriching his knowledge of the hierarchy. So he told the cook in an offhand way:

"The boy Dan" (meaning the young man who regularly acted as intermediary between kitchen and dining-room, or, as he said, between the Low and the High Church) "doesn't know how to serve the 'forin gintry'. It takes an experienced Hinglish gintleman's man to do the proper thing, so as not to disgrace the Archbishop's household."

Sometimes the two priests spoke Italian. This Tom did not like. It happened seldom, however, in fact only at their first meeting, because the young bishop—Tom could not think of him as anything less, seeing that he wore purple robes, just as the late vicar general and the Archbishop himself did—wanted, as he said, to improve his knowledge of the American tongue. What the cathedral sexton, who appeared in all the panoply of the former archiepiscopal black suit (the seams of which had been properly inked from the secretary's bottle during the latter's absence, so as to remove traces of inferior wear), could not understand, was, how so young a man could hold the high dignity which the purple robe seemed to imply. He had noticed the absence of the ring and zuchetto; but the soutane was unmistakably prelatial, and had a train to it, besides.

On the second day Tom resolved to get the solution of the doubts which were worrying him, from the vicar, to whom he could talk confidentially. He wanted to know whether in company at the table he was to attend to the Italian bishop first after His Grace, and how he was to address the stranger prelate.

"He isn't a bishop," said Father Martin, in what appeared to Tom a rather depreciating tone.

"Not a bishop?" gasped Tom Burns. "How then does he come to wear bishop's clothes?"

"Pretty much like yourself, who sport the Archbishop's Prince Albert. You confess that you are neither a prince nor a prelate."

Tom smiled conscious guilt, not without an admixture of satisfaction at the thought that his instincts had rightly suggested the possibility of Father Paschal being a bigger man

than this visiting stranger from the Italian country, of which our Irish sacristan had no great knowledge beyond the fact that it produced organ-grinders, and would be of little account, only that the Pope made it great. The latter was to him like Joseph in Egypt.

"This young priest," continued Father Martin, "is—listen: a *Cameriere d'onore in abito paonazzo.* Have you got it?"

The sexton was dumbfounded.

"And what is that?" he questioned in a perturbed stare.

"Well, he is, like yourself, a valet. But a valet of the Holy Father; that is, when he is on duty, which isn't often. Just now he is on an errand with a message to one of the archbishops here in America—South America; and he is taking the opportunity of paying us a visit. I think our own Archbishop met him when last in Rome, and like yourself the monsignore was attracted. Call him 'Monsignore'; that is his title, with the accent on the last syllable. He has got a rich uncle in Chili, with plenty of money; and if you treat him right, it may be worth a fortune to you."

Now Tom Burns was, as we have seen, no fool. He recognized the banter which the vicar chose to employ in making his explanation about the purpled visitor. But behind it all he saw that the vicar did not greatly admire the stranger, though he treated him with amiable condescension.

"What did you call him this morning when you served his breakfast?"

"O, I just bowed to him and kissed his ring, or his hand, for he had no ring. I thought he had probably forgotten it. That was of course wrong—I mean the kissing."

"Not at all. He is a priest, you know; and you wouldn't mind kissing Father Paschal's hand. At any rate he is the Archbishop's guest, and you must be as courteous to him as if he were a bishop."

Tom looked as though he felt that he had wasted his lip-service. Inwardly he determined not to kiss anything hereafter unless it bore the token of a bishop's amethyst.

When Father Martin mentioned the matter to His Grace, later on, they both had a good laugh. Father Lambert, the chancellor, who was present at the time, thought that the dis-

play of titles and honorary decorations in churchmen, when they did not indicate the possession of authority and thus facilitated its exercise, did us harm in the public estimate. He disliked the somewhat ostentatious manner of the visitor, with his obvious consciousness of his Roman descent and prerogatives.

"Who knows that the monsignore is not in authority? His youth does not necessarily indicate absence of administrative ability," said the Archbishop demurely.

"I know, Your Grace," insisted the chancellor. "But when it is plain that the habit is merely a parade dress, in a democratic country it looks like vain display."

The Archbishop did not answer. He was a prudent man. Instead, he changed the topic of conversation.

"By the way, Father Martin, I had a letter this morning from Monsignor Edmonds. He wants a coat of arms for his diocese. You are something of a connoisseur in these matters. In fact he mentioned you in the letter. He wants us to suggest a motto. What do you say?"

Bishop Edmonds had gone to his charge after the consecration, with just the most necessary equipment of the episcopal function. There was need of his presence in the newly created diocese because of dissensions which were being fostered by a recalcitrant priest. The former bishop who had exercised authority was ill, and the temporary administration lacked the dignity to sustain its commands. The new Ordinary took hold at once. He possessed a certain native strength supported by an impressive personal manner which betokened the courage of a commander. In reality he was a very humble priest. A fund of common sense and a keen appreciation of the humorous element in human associations made him face with a smile incidents which to the ordinary observer were tragic. It was in fact this capacity and the consequent tact in dealing with the trouble in hand, which led to its early settlement. He had convened the local clergy and leading laymen to facilitate mutual understanding. In doing this he pursued a course which at once made him popular with the influential men of both parties. To the astonishment of all present he proposed the trouble-maker in the case be made chairman of the meeting, thereby giving the impression of impartiality,

if not also of favoring the opposition. As a matter of fact he thus retained the power of moderator whose duty it became to point out flaws, suggest amendments, and incidentally to weaken the attitude of the opposition. By his well-timed, witty comments he managed to turn the laugh against the malcontents. The majority of these thus became almost unconsciously supporters of the bishop. These things had been faithfully reported to the Archbishop who felt proud of his former vicar. Now it was Monsignor Edmonds's turn to strengthen his government, which made him think of a coat of arms.

"Father Martin will be laughing at me," wrote the bishop. "I can hear him suggest as a design for the coat of arms a rampant pitchfork. But we have to have an official seal, and some symbol so as to give it definite meaning."

"What would you suggest as a proper design and motto for His Lordship?"

"I don't know. It seems to me that the escutcheon of a bishop should express the guiding principle of his conduct, and of that Monsignor Edmonds himself should be the best interpreter."

"Evidently he did not think of that. How would it do if he borrowed the device of St. Edmund of Canterbury. The name might give him a certain claim of adoption."

"No. Edmonds is Irish. His folks come from Mayo, and he has the racial dislike of the English aristocracy, though that feeling does not, I dare say, influence his appreciation of personal merit in men. But he would hardly fancy an English adoption. I remember our once discussing his ancestry as indicated by his name. He was of opinion, since the name Edmonds sounds a bit Saxon, that his people had originally been Esmonds, but in course of time came to write it differently. The family name Esmond is common enough in the Mayo district. I imagine that the clan must have had its leader whose arms might easily be found in a dictionary of heraldry. The Irish are really the earliest to have adopted distinctive shields with mottoes such as became popular in later days during the Crusades and the period of military rule."

When the Archbishop's household met at dinner the conversation turned upon the episcopal arms. Father Martin had

meanwhile looked up the coat of the Esmonds and found a shield bearing three silver stars emblazoned on gules and the lower section a field of ermine, the motto beneath reading *Malo mori quam foedari.*

"I doubt," said His Grace, "that Monsignor Edmonds would care to be identified as bishop with the Esmonds, as Thackeray made of Henry Esmond a rather doubtfully moral hero, though the fact is not necessarily a reflection on the family name.

Everybody saw the reasonableness of the objection and Father Martin dropped the suggestion.

"What is the bishop's Christian name?" asked the Roman monsignore, who was following the conversation with interest.

"Charles Joseph," said the chancellor.

"Then why not take an idea from the arms of the great Italian Cardinal? The Archbishop of Milano was a nephew of the Pope—Pope Pius IV, who belonged to the grand family of the Medici, granducas with a crown of gold in their shields. San Carlo Borromeo—*Bonus Romanus,* that is to say—was very humble. So he put the word *Humilitas* under the golden crown."

"But that seems like stealing from a saint. Moreover, His Lordship, though a devout client of St. Charles, would hesitate to flourish his humility under a ducal crown."

"Yes, but he could change it a little to show that he only honors his patron saint by taking his emblem and motto."

The Archbishop smiled approval on the monsignore, who kept on explaining how such things were done, by referring to family connexions of his own. His *zio* was an artist and if he were on the spot he should do the right thing in a moment, *pronto, prontissimo.*

After the name of Charles had been mentioned, Father Martin left the table, and was now returning with a volume from the adjacent library room.

"I have it," he said. "*Humilitas et Moderatio.*—These are the words in the old breviary which the bishop left behind him and which there is reason to believe were the daily resolutions which shaped his conduct in his dealings with the clergy as a diocesan official."

"Good words to suggest for a vicar general's imitation, Father Martin," pleasantly put in the Archbishop.

They all joined in the hearty merriment caused by the reference, excepting the Franciscan, who had been quiet all the while, though evidently interested.

"What does Father Paschal think? Can we combine, without doing the bishop an injustice by a lack of good taste, the motto *Humilitas et Moderatio* with the description of the Humilitas crown in the escutcheon of St. Charles?"

"I fear it would be overdoing the Humilitas part, to have it emblazoned on the bishop's escutcheon and then repeat it in the motto. One side of the shield will, I dare say, be taken up with the diocesan arms suggested by the municipal or commonwealth seal to which the diocese is affiliated. If the heraldic charge of the local description does not make it unsuitable, I would propose the design of a bridle-bit as a suitable emblem."

"A bridle-bit?"

"Yes, *mors de cheval* is a charge in heraldry to symbolize the virtue of moderation. It is moreover to be found in the shield of the Borromeo family. I remember, while visiting the home of St. Charles at Arona some years ago, a handsome piece of embroidery wrought by the Countess Marguerita de Medici, his mother, and displayed in the room in which the saint was born. It reproduces the arms of the Borromeo family at the time, containing the crowned *Humilitas* in the upper dexter quarter, and the *serpent vorant* of the Visconti, from whom Count Gilbert, the father of Charles, descended. But the lower sinister field held a horse's bridle-bit, indicating the family connexion with the Somaglias of Spain. I distinctly recall the fact because the friend with whom I was traveling at the time took note and a copy of the design, which happened to interest him in collecting material for a series of articles to be published on occasion of the tercentenary of the saint's death in 1884. We were both engaged at the time in teaching, and the matter remained a fixed memory with me, which your reference to the escutcheon recalls quite vividly."

"That is indeed most interesting, and quite helps us out of a dilemma, for it offers an original design which will undoubtedly please the bishop. Will you make note of it, Father

Martin, and put it on my table beside the pocket-book so that we may instruct the designer and have the matter executed in proper form, seal and stationery complete, to save the good bishop further trouble?"

Editor's Note. — Lest the reader of the foregoing and following chapters of "The Archbishop's Pocket-Book" be tempted to see in the characters described persons actually known, the writer wishes it understood that he has no such intention. The actors are simply creations of the mind intended to convey some practical lessons as far as may be without being didactic or appearing to moralize.

[*To be continued*]

Analecta

SACRA CONGREGATIO RITUUM.

Decretum seu Declaratio circa Officia Propria et Missas, eorumque Extensionem.

Sacra Rituum Congregatio, per Apostolicae Sedis indulta, quibus Officia et Missae, iam ex speciali privilegio pro aliquibus locis sive Institutis approbata, extendi ad alia loca seu Instituta contigerit, declarat concessionem fieri dumtaxat Officii et Missae de respectivo Communi, exceptis tantummodo Oratione et Lectionibus II Nocturni propriis, nec non una vel tribus Missae Orationibus item propriis, quicumque sit diei festi ritus. Contrariis non obstantibus quibuscumque.

Hac vero occasione, Sacra eadem Congregatio Revmos Ordinarios dioecesium et Superiores Ordinum seu Religiosarum Congregationum enixe rogat ut, quoties ipsi ab Apostolica Sede impetrare velint nova Officia vel Missas, eorumque extensionem, prae oculis habeant normas quae in Decreto S.R.C., n. 3926, diei 13 iulii 1896 * praescriptae sunt.

Die 20 februarii 1926.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

* See pp. 519-520.

* DECRETUM QUO AD IMPETRANDA NOVA SANCTORUM OFFICIA NOVASQUE MISSAS AB HAC SACRA RITUUM CONGREGATIONE, NORMAE SEQUENDAE PRAESCRIBUNTUR.

1. Exhibitae nobis petitiones Sanctos Beatosve tantummodo spectare debent in Romano Martyrologio conscriptos, aut publico cultu a Sancta Sede, decreto, vel confirmato iamdiu fruentes. At vero semper speciali proprii Episcopi commendatione opus est: qui etiam, si exquiratur, sui Capituli cathedralis consensum allegabit.

2. Ad ceteros Sanctos Beatosve quod attinet, etsi longo iam tempore publico fuerint cultu honorati, cum Officio et Missa propria, necesse est ut iuxta communes regulas eorum cultus ab Ecclesia comprobatus et confirmatus sit, antequam Officium ipsum ac Missa permittatur.

3. Postulationes ad obtinenda Officia Missasque proprias pro novis eorum Sanctorum sive Beatorum Festis, qui, sub alio quidem titulo, publico iam fuerint cultu donati, raro admodum excipientur. Semper autem eae rationibus omnino peculiaribus ac solidis, specialissimaque commendatione et, si id materia ipsa exposcat, historicis documentis apprime validis fulciantur oportet.

4. Ex Calendariis perpetuis vel Propriis cuiusque Dioeceseos, quae huic Congregationi Sacris Ritibus tuendis praepositae approbanda exhibentur, ii sive Sancti sive Beati expungendi sunt, quibus conditiones in § 1 recensitae desunt; novaque item Festa in § 3 indicata; quum de his singillatim ac serio agendum sit.

5. Quaelibet novi Officii ac Missae postulatio Curationi Liturgicae prius examinanda subiicietur; dein summa diligentia in conventu, cui Emus Cardinalis Praefectus praesidet, discutienda. Cuius discussionis exitus si postulanti faverit, postulatio exhibita, una cum allegatis et necessariis declarationibus super peracto examine et insuper cum Rmi Promotoris Fidei adnotationibus, typis mandabitur. Documentorum fasciculus ita comparatus, ab uno e Cardinalibus Relatoribus, Sacrae Congregationi in Ordinario Conventu exhibebitur.

6. Si Sacra Congregatio petitioni favens annuat, illius sententia Ssmo Patri confirmanda subiicietur; ac tantummodo post Pontificiam confirmationem, Officii et Missae schema, quod exhibitum fuerat, cooperante Hymnographo Sacrae Con-

gregationis, cura Cardinalis Ponentis et Rmi Promotoris Fidei, recognoscetur et aprobabitur.

7. Extensiones Officii et Missae, alicui peculiari Ecclesiae vel Dioecesi iam concessae, ad alias Dioeceses Ecclesiasve, specialibus rationibus inniti debent. Eae vero a delectis per Nos viris sacrae Liturgiae expertis et a Congressu supradicto, sicut primitivae postulationes, expendentur; et, si id iste necessarium existimabit, in pleno Sacrae Congregationis Conventu proponentur, antequam Pontifici comprobandae exhibeantur; quae quidem approbatio semper necessaria est, nisi forte primitiva concessio *singulis petentibus* facta fuerit.

8. Immutationes vel additiones, quas in Officiis vel Missis iam concessis fieri contigerit, eaedem examini ac discussioni sicut extensiones, de quibus in § praecedente sermo est, subiicientur.

Die 13 iulii 1896.

Ssmus Dominus Noster Leo Papa XIII in audientia die XIII iulii MDCCCXCVI Eminentissimo Card. Praefecto Sacrae Rituum Congregationis facta, quum hasce supra expositas normas sedulo perlegisset, easdem singulas approbare dignatus est, atque earum observantiam quam accuratissimam praecipere.

CAIETANUS CARD. ALOISI-MASELLA.

L. * S.

Aloisius Tripepi, *Secretarius.*

DIARIUM CURIAE ROMANAE.

PONTIFICAL APPOINTMENTS.

18 May, 1925: Monsignor Edward E. Weber, of the Diocese of Wheeling, Domestic Prelate of His Holiness.

4 August: Louis Jermain, of the Archdiocese of Milwaukee, Knight of the Order of St. Gregory the Great, civil class.

22 August: Monsignori William G. Miller, Augustine B. Salik, Michael J. Wenta, Edward J. Blackwell, and Matthias Maria Gerend, of the Archdiocese of Milwaukee, Domestic Prelates of His Holiness.

22 August: Monsignor Edward Spalding, of the Diocese of Springfield, Illinois, Domestic Prelate of His Holiness.

22 August: Monsignori Raphael I. Kinnane, Francis E. Malone, and Frederick Rupert, of the Diocese of Toledo, Domestic Prelates of His Holiness.

19 November: Monsignori Michael C. Sullivan and Thomas Conry, of the Archdiocese of Dubuque, Domestic Prelates of His Holiness.

1 December: Monsignor Michael Heitz, of the Diocese of Concordia, Domestic Prelate of His Holiness.

1 December: Wilfrid J. Lessard, of the Diocese of Manchester, Knight of the Order of St. Gregory the Great, civil class.

5 December: Monsignor Bernard Sinne, of the Diocese of Omaha, Domestic Prelate of His Holiness.

11 December: John J. Phelan, of the Diocese of Hartford and John J. Cone, of the Diocese of Newark, Knights of the Order of St. Gregory the Great, civil class.

9 January, 1926: Sir Frederick J. Barthorpe, and Sir Alfonsus Downer, of the Archdiocese of Westminster, Commanders of the Order of St. Gregory the Great, civil class.

10 January: Alfred Louis Bower, of the Archdiocese of Westminster, Commander (*con placca*) of the Order of St. Gregory the Great, civil class.

18 January: Monsignor Joseph T. Och, of the Diocese of Columbus, Domestic Prelate of His Holiness.

21 January: Monsignor Edward Mooney, Titular Archbishop of Irenopolis (18 January), Apostolic Delegate to the East Indies.

27 January: Michael John O'Brien, of the Diocese of Pembroke, Commander of the Order of St. Gregory the Great, civil class.

27 January: Monsignor James McGinley, of the Diocese of Raphoe, Chamberlain of Honor (*in abito paonazzo*) of His Holiness.

9 February: The Most Rev. Francis Mostyn, Archbishop of Cardiff, Assistant at the Pontifical Throne.

13 February: Monsignori Charles F. McEvoy and Howard C. McDowell, of the Diocese of Syracuse, Private Chamberlains (supernumerary) of His Holiness.

19 February: John Baptist Riley, Dionysius T. Flynn, John H. Markham and Thomas Chestnut, of the Diocese of Oklahoma, Knights of the Order of St. Gregory the Great, civil class.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RITES publishes a decree regarding the concession and extension of proper Offices and Masses of Saints.

ROMAN CURIA announces officially some recent Pontifical honors and appointments.

MARYKNOLL MISSION LETTERS.

Chao Chow is a Chinese city, with Chinese customs, Chinese buildings, Chinese streets spanned with painted archways; it is the native metropolis of the Hakka district. Swatow is commercially and politically more important—but Swatow was washed up by the sea; put together piece-meal with the cargoes of foreign ships. Even in the faith Chao Chow is older than Swatow. There were Christians here in the seventeenth century; in 1724, the first church was built. But Swatow did not have a priest resident until 1902! (A few years before Maryknoll was born.) Chao Chow is the oldest mission east of Canton. Priests had been here two centuries before us. Where had they lived? What remained of their work? No one can say: they passed unseen, like heralds of the night. China is not impressionable. Along the streets the houses are so placed as to form a continuous wall; in mute evidence that the mind and life of the Chinese is behind closed doors. The first missioners did not penetrate far into that life.

To-day it is otherwise. When we read Mass this morning at the altar of the Sacred Heart and under the image of the Immaculate Conception, there were hundreds of Christians back of us in the church, adding their prayers to our petition. The altar boys, in white cassock and surplice, spoke the Latin

responses with the distinction of seminarians. The public vocal prayer rose and fell into the antiphonal chant of the Litanies—"Tower of David", "House of Gold", "Ark of the Covenant"—"Pray for us". We had come as strangers; but we were unnoticed, forgotten—even by ourselves. We were not foreigners, invaders, we were just priests. And they, the people, were not the sly, inscrutable Chinese of modern fiction; they were simply Catholics at Mass. "Now, in Christ Jesus, you who were sometime afar off, are made nigh by the Blood of Christ. For He is our Peace, who hath made both one—breaking down the middle wall of partition" (Eph. 2:14).

The Church is a long, spired structure of poured cement and stone. The nave extends 200 feet, and the bell-tower rises half that distance in height. There are a dozen stained-glass windows of good size; screened on the exterior by a Chinese kind of filigree work in hammered clay. The altars are of carved camphor wood stained to a ruddied brown. The flooring of the sanctuary is of tiles, grey and red. In the body of the Church there are no pews; just kneeling benches with little stools, and, occasionally, a cushion. There is no direct approach to the front of the church; the adjoining property could not be purchased. Back of the church is the priest's residence; and on the opposite side a small convent for two Ursuline Sisters who came here this year. The compound is not old. The missioner who began the work (Father Roudière) came here in 1894. In the record of its construction it is noteworthy that the Chinese contributed not a little of the necessary funds: Chinese not only of this city but from distant parts of the Province.

Indeed, it is a trait of this people that they are builders. They like to embody their ideals in architecture; they are inclined to set forth their joy, their prosperity, or (as in this case) their religion—structurally. We are too accustomed to the mud huts, to the daubed, calcium walls, the mouse-colored, unkempt exteriors; and we are apt to forget that the Chinese accept these dwellings because they have to, not because they want to. Chinese architects were the instructors of the Japanese; the Chinese understand spaciousness in building, they know how to complement parts and attain unity. The great buildings of northern China prove their skill in creating

a style. But now, who will build, who will create where there is no safety? And while there is peace here, to-day, it is yet a soldier's peace that knows not the moment of its passing. Soldiers do not build; they destroy. But some day the Chinese will design and construct their own churches; some day, when foreign missionary work will belong to the past history of China.

Meantime, pagan China would worship with joss sticks and incense burned before the grotesque idols of crumbling temples and wayside shrines; or, chant their incantations to placate the evil spirits of the wind and water. It was so on this night—feast of the Autumnal Moon. We were sitting above on a portico of the house top, talking of the mission, when the moon rose full and placid. It seemed to mount triumphantly, like a living thing sensing its empery over the now silent, watchful city. Its sway was older than the city. It had been spectator to the downfall of its ancient votaries, long ago. And now, it made us feel as far from the Chinese as we were from the moon itself—that pale, dead sister of the sun. We regretted its aggressive fulness; its benign, silvering touch on field, and tree and house-top; the shadowed forms and caricatures that only the moon discovers. It was too dominant; and we vainly wished there had been no moon-rise that this thing of beauty might not be a thing of worship too. The city until recently had been under martial law and celebrations with the noise of fireworks had been proscribed lest the guard be deceived or fail to notice an attack by the Bolshevist enemy. The proscription seemed yet to have vigor, for on this night the city was silent and still. A few firecrackers were exploded, but the attempt lacked energy and met with no response. Small lights burned before the street doors and here and there a lantern swung from a pole on some house-top.

Once during the night, we were awakened by the rippling cadences of a weird, Buddhistic chant which rose and fell as if upon recurrent swells and starts of the wind. We wondered who else had heard; maybe, for them, this marked a period of the moon feast. Or, was it a prayer, an act of worship, this rythmic, minor strain; a wraith of music that seemed too intangible to end or die? We almost felt the spell that Brentano's books on China talk about: but we remembered the time

and turned to weave the tune into the dreams of sleep. It was the Feast of the Autumnal Moon.

In the morning Father Le Corre informed us that we could "leave for Chung Kow in the forenoon"; or, interpreted to our own mode of thinking, that, in the forenoon we could leave Chao Chow on a motor-launch that would bring us to the first stopping-place in the Maryknoll Hakka Mission. And we said, Yes; we would go. We were anxious to see, impatient to be in the field, or more exactly, in the mountains. Our passage was engaged, we packed our comb and brush; put ourselves, so to speak, in general order for our introduction to the land.

After dinner Father Le Corre accompanied us to the boat: struggled with us over bales of merchandise to the narrow passage outside our stateroom (we ought to make up new names for these things) where we said an *au revoir* and a *merci* to the Pro-Vicar who had been so kind.

We shall not leave him so, with just a short farewell. Every Maryknoller who comes to Chao Chow will become an admirer of Father Le Corre. He is the kind of missioner we read about; active after thirty years of service, cheerful, kind and capable. One does not like to leave Father Le Corre; there is so much to learn from his advice, so much, from his self.

We were scheduled to leave at 2 P. M. but the departure was delayed for an hour, waiting the arrival of some dignitary who could not be "on time". He came finally, crossed the gang-plank (in this case a plank without the gang) and soon after the bright, polished six-cylinder motor in the hold, with its chug-chug of pistons, began the labor of pushing the boat for 24 hours, up stream and against a strong current. From the window of our cabin new forms of river craft could be seen. The sampans are formed, like gondolas, with a high, broad prow; so, perhaps, to resist the overwash of rapids during the rainy reasons. To us they seemed odd, but far less so than the wing-spread of the sail boats. On this day the wind was light, and the large sails, with loose guy-ropes, were let fill until they swelled like parachutes. They seemed as awkward in movement and as graceful in figure as full-breasted geese.

We had supper à la chop-stick in the cabin, and then climbed on top to watch the night descend while the boat made a tor-

tuous course through the shallow river. A boy fruit-vendor sought us out and managed to sell some custard-apples, without extra charge for the dirt which he contrived to get on them. He had never heard of Pasteur or the Board of Health; but, then, he looked healthy and happy. Poor science! how few things are true all the world around.

JAMES M. DROUGHT, A.F.M.

Hakka Mission, China.

THE CATHOLIC CHURCH AND PROHIBITION.

To the Editor, THE ECCLESIASTICAL REVIEW:

Would you, through the pages of THE ECCLESIASTICAL REVIEW, throw some light on a subject that has recently been causing no little anxious questioning among us? I refer to Prohibition.

Is there any authoritative pronouncement, explicit or implicit, of the Catholic Church on this matter? If there is, would you be kind enough to let me know where to find it. If there is not, would it not be prudent to refrain from making statements that would lead our non-Catholic fellow citizens to believe that the Eighteenth Amendment is condemned by Catholic teaching?

When our schools are attacked as unpatriotic, we usually reply that their pupils are taught patriotism, not only as a civic, but also as a religious obligation; that, in the words of St. Paul, "every soul" must "be subject to the higher powers: for there is no power but from God. And those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation." They are taught the words of Christ: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's".

"This," our enemies are now beginning to retort, "is all very well in theory. But the Eighteenth Amendment is a concrete test, and we find that Catholics refuse to submit to it as contrary to the teaching of their Church."

No sensible man, Catholic or non-Catholic, would be so rash or foolish as to maintain that there would be anything intrinsically sinful in taking a drink of wine. Such an opinion would be blasphemous. But the question arises, has the State

the right to prohibit the use of wine, not for sacramental or medicinal purposes, but simply as a beverage?

There is nothing, in itself, sinful in eating meat on a Friday or in taking more than one full meal on a fast day; yet any Catholic, not lawfully exempted or dispensed, would be guilty of sin by doing either. Suppose every Catholic in the United States were to bind himself by a vow to abstain from all intoxicating beverages. Would there be anything contrary to divine or ecclesiastical law in such a vow?

It may be said that such an obligation would be voluntarily assumed and not imposed by law. But can it be satisfactorily shown that the State cannot, for reasons which it believes urgent and sufficient, make a law forbidding the use of intoxicating beverages? Is it not at least conceivable that economic, industrial, social and moral conditions might be such as to make it advisable and, perhaps, even necessary to pass such a law? It might be well to leave out of consideration, for the present, the further question as to whether such a law is merely penal. What I would like to know is on what grounds it should be considered un-Scriptural or un-Catholic. Is there anything either in Scripture or the teaching of the Church to sustain such a position?

The questions I have been proposing will, perhaps, present no difficulty to most of your readers; still an answer to them would be greatly appreciated by

PERPLEXUS.

Resp. The legitimate civil authority undoubtedly has the right as well as the power to make specific laws, not only in restraint of crime and disorder, but for the use and benefit of the community. Such laws, whether positive or prohibitive, sanctioned by an authority which primarily derives from and represents God, has a moral binding force. This is the fundamental teaching of the Catholic Church based upon Scripture (Rom. 13:1).

The rigor of such obligation in conscience must depend upon the gravity of the reasons which urge the law. In the case of Prohibition, made a law by the legislative representatives of the different States of the Union, it is to be assumed that economic, industrial, social and moral conditions have been

weighed by the legitimate authorities. The resultant law is not merely a penal law, though it has a penalty attached to its violation in varying degrees. It carries a moral obligation arising from the duty of citizens to conserve the public order and peace as regulated by lawful authority. There is nothing in either Scripture or in the teaching of the Church making such authority nugatory in conscience.

Since, however, the economic, industrial and social conditions under which the law of Prohibition was urged and made, are subject to revision, local changes and modification, of which in a democratic commonwealth the people are the final arbiters, discussions and practical tests pointing out the failure of, and incidental injuries caused by the enforcement of the law under penalty, are equally legitimate.

We are not aware that Catholic authority either in doctrine or in discipline sanctions the violation of the established law of Prohibition as interpreted by the Eighteenth Amendment.

The practicability and hence the wisdom of the law may be discussed or questioned by Catholics as freely as by other members of a democratic commonwealth. Those who question its wisdom may find therein excuse for not charging their conscience with its violation under the moral law, however wrongly.

While preaching obedience to law as coming from the legitimate representatives of civil government is a duty of the minister of God, since such obedience serves and is necessary for the order and tranquility of public life, the priest is not bound to defend each statute of legislation in detail as a *moral* obligation. The element of penal legislation in external conduct cannot be ignored in this sphere as pertaining not to conscience but to public order. The statute which prohibits smoking in a court-room binds, but that is not to say that we have to preach its observance as a religious doctrine or as a moral duty. This distinction in the concept of obligation is probably at the root of the freedom with which Prohibition is talked of and observed by Catholics as by others who claim a moral standard for their conduct. The "Catholic Church" is a term which is patient of a wide interpretation. Doctrinally the Church neither commands nor forbids Prohibition anv more than she forbids obedience to a president when she commands obedience to a king.

CHURCH CLOCKS AND ANGELUS BELLS.

The mayor of our town recently called on me who am a pastor of the only prominent church in its centre, and suggested that we instal a large clock in our tower to strike the hours instead of ringing the bell which at present is used to summon people to the customary devotions, funerals, and as a reminder of the Angelus. He said that the frequent and irregular ringing of the bell caused disturbance and had been complained of as a public nuisance. He did not wish to endorse bigotry, but at the same time he wanted to consult the peace of the community. For this reason he proposed a large tower clock which, while it should mark the hours of devotion for Catholics, would remove the objection, and moreover add to the importance of the Catholic church by making it the official time-keeper for the town.

My answer was that, while I should not object to the clock, if the town undertook the expense, I should demur at the disuse of the church bell which is not merely a sounder of time for church devotions, but in itself an invitation to religious acts such as a clock or chimes could not supply. I instanced the *Angelus* and the tolling of the bell at funerals, and also the bell-call which makes people in their homes stop a moment in silent prayer while Benediction is being given in church.

The town official's temper seemed a bit ruffled as we went on to argue the matter, when another priest happened to come in who took part in the discussion. The mayor remarked that "all this devotional expression by church bells was based on private sentiment which educated people generally do not share, but which some of them find offensive," my clerical friend, who is somewhat of a litterateur came to the rescue. He quoted

> Ave Maria! 'tis the hour of prayer,
> Ave Maria! 'tis the hour of love;
> Ave Maria! may our spirits dare
> Look up to thine and to thy Son's above—
> Ave Maria! Oh that face so fair,
> Those downcast eyes beneath the Almighty Dove!

"That comes from a rather cultured gentleman, as you no doubt know, Mr. Mayor. I refer to Lord Byron—George Noel

Gordon. He was not very devout ordinarily, but had an intelligent appreciation of the Virgin Mother of Christ and the devotion of Catholics known as the Angelus. The voice of the bell as it came to him on the balmy soothing winds of Italy stirred up memories that elevated his passionate soul, for the passing moment, to celestial heights, and he sang as an angel might sing. Another poet who was touched by the melody of the Angelus was poor Edgar Allan Poe. He begins a sweet little lyric as follows:

> At morn—at noon—at twilight dim—
> Maria! thou hast heard my hymn!

"Human weakness and frailties marked the lives of those men, but these little poems give evidence of noble aspirations that cannot be entirely eradicated from the human heart. Someone has told of a squire living in the neighborhood of a Catholic church which daily announced to the people of the town the Angelus prayer. The bell, for one reason or another, ceased for a time to ring, whereupon the gentleman, who was not of the faith, called on the pastor and told him that he was accustomed to hear the Angelus from his boyhood days, and that its silence made a void in his life. He asked for its continuance, and offered to pay the salary of a sexton to toll the bell as before."

The mayor became gradually convinced that there was something in the use of Catholic church bells. Pastors who have no church bell lose a preacher.

That the Angelus appealed to the poetic sentiment and idealism of those who lived in the so-called dark Middle Ages is evident from the inscriptions which are found on many bells of those days. To quote a few: "I am sweet as honey and am called Gabriel's bell"; "Behold this bell of faithful Gabriel sounds". And again, "Behold Gabriel, the messenger, brings joyous tidings to Holy Mary". A large number of the bells bear the simple words "Ave Maria". As the Angelus is a history in epitome of the Incarnation, we are not surprised to find, on some bells, inscriptions like the following: "Oh! King of Glory, come with peace".

What hallowed memories cling around those dear old bells! Adown the centuries from the monasteries, perched upon the

hills and nestling in the valleys, their golden voices summoned the faithful to cease a moment from labor and to meditate upon infinite Love becoming flesh and dwelling amongst us.

It may be possible that to some of us the Angelus bell is just a bell and nothing more. And even though we obey the summons by a hurried prayer, we may by want of thought miss the "Joyous tidings of faithful Gabriel". If so, then we miss something that would elevate our souls to heaven at morn, noon, and night. We miss something that would raise us from the lower levels, where things are weighed and measured, bought and sold, to the mountain tops where we get a clear vision of the eternal verities. We miss that something which makes drab, commonplace labor wondrously fascinating to the lovers of the beautiful, as in Millet's famous painting of the Angelus.

THE MEANING OF "MISSA PRIVATA."

Qu. What is the canonical interpretation of "Missa privata"?

Resp. The following explanation may be helpful, though we hesitate to call it a canonical interpretation. A "missa privata" is understood in a double sense. In the first place, as distinguished from a solemn Mass or a "missa cantata", it is a Mass which is said privately, that is without music or incense or attending ministers. In the second place, as distinguished from the conventual or parochial Mass, it is a Mass for the saying or application of which there exists no public obligation, but which is celebrated either from devotion, or in consideration of a stipend, or for some other reason. The Mass which a pastor celebrates on Sunday for his people may be private in the first sense; it is not a "missa privata" in the second sense. The solemn Mass which the assistant sings, and which he applies for his own intention, is a private Mass in the second sense, but not in the first.

PROTESTANT BAPTISMS.

To the Editor, THE ECCLESIASTICAL REVIEW:

Father Donovan's paper on Protestant baptisms in the February REVIEW was an eye-opener. According to their own official teachings, all Protestant baptisms except the Lutheran

and Episcopalian are presumably invalid. If this is true, why should we ask converts to read the Profession of Faith and put many of them to the torture of making that first general confession at the time of their baptism? May we not hope that the proper authorities will soon speak the few necessary words giving pastors the privilege to baptize such converts absolutely?

Then too, if such baptisms are presumably invalid, why should there be any difficulty about marrying divorced parties who were baptized in any of these denominations, providing they join the Church and marry Catholics?

SACERDOS.

SUPPORTING SECTARIAN CHARITIES.

Qu. In my parish five ladies have joined the "Lest we Forget Club" and one has been appointed Secretary. Now the main, and even the only, object of that club here is to support a Methodist orphanage, "The True Blue, Protestant and Orange Orphanage". On account of his health our Bishop will not answer if I consult him. I warned some of the delinquents, who are looked on as the best ladies of the parish. They answered that they saw nothing wrong in supporting a work of charity. Could the REVIEW tell me what is to be done? Can those ladies continue to belong to the said club and be admitted to Communion, or should the pastor tell them plainly that they cannot work for a sectarian orphanage?

Resp. Christ's charity knows no distinction of race, sect or social condition where there is need, such as the care for orphans implies. If the ladies who associate themselves with a club for the support of public charity make, or leave it clearly understood, that they are Catholics, and that their support of the orphanage is intended, not to abet heresy which alienates from true charity, but to save the lives of little children, even though these are in present danger of being taught error (such as is not beyond correction in later life), they are recognized as doing Christ's will. To denounce them is, under the circumstances indicated, likely to alienate them from the center of Catholic influence. On the other hand they may be made apostles for Catholic truth as well as for universal charity by being guided in the spirit of forbearance and the exercise of

their charity. "I am not sent but to the children of the House of Israel," were the words of Him who, at the same time, cured the child of the Canaanitish woman in the regions of Tyre. Charity is greater even than faith and cannot contradict but often procures and strengthens faith.

DOMICILE AND PARISH.

Qu. John, a single man, 28 years old, was born in A's parish. His home is still there and he sleeps at that home at least two Saturday nights in the month, and attends A's parish church on the Sundays following. He works and boards in B's parish all the week, and attends B's parish church on the Sundays of the month that he does not go home. The parishes are so far apart that John could not conveniently hold his present position and reside in A's parish.

1. To which parish does John belong?
2. If John wants to be married to a non-Catholic in B's parish, which pastor should officiate?

Resp. As long as John was still a minor, he possessed a legal or necessary domicile in the parish of A, the domicile of his father. When a minor reaches the age of majority, this legal domicile is presumed to pass into a voluntary one, and to be retained as long as there is evidence that he has not expressly or tacitly renounced it, and taken up a permanent residence elsewhere. It is clear that John has never renounced his domicile in the parish of A. He has not left it with the intention of taking up a permanent residence elsewhere; he does not return in the capacity of a visitor, or stranger; he returns as to his permanent home. It may safely be held that John has a domicile in the parish of A.

A quasi-domicile is acquired (Can. 92 § 2) by residence with the intention of remaining the greater part of the year, if nothing calls one away, or by actual residence for the greater part of the year. John actually resides in the parish of B. the greater part of the year, and the continuity of his residence is not broken by any absence with the intention of not returning. "Absence for the week-end (from Saturday evening till Monday morning) would not, in our opinion, break the moral continuity, even though it was repeated every week".[1]

[1] Farren, *Domicile and Quasi-Domicile*, 91.

John, therefore, has a domicile in the parish of A and a quasi-domicile in the parish of B. A person may be licitly married before any pastor whose subject he is; in the matter of marriage he is subject either by domicile or quasi-domicile or by month's residence. In case a man possesses a domicile and a quasi-domicile, no precedence is granted to one pastor over the other; hence John may be licitly married in either parish, according to his own choice.

Criticisms and Notes

THE IDEALS OF ASSISI. By Hilarin Felder, O.M.Cap. Translated by Berchmans Bittle, O.M.Cap. Preface by James J. Walsh, M.D., LL.D Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 518.

CONSTITUTIONS OF THE DOMINICAN ORDER (1216–1360). By G. R. Galbraith, M.A., Ph.D. Oxon. Manchester University Press. Longmans, Green & Co., London, New York. 1925. Pp. 286.

THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA. Together with an Account of Her Death by an Eye-Witness. Translated from the Italian and preceded by an Introduction on the Life and Times of the Saint. By Algar Thorold. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 353.

St. Francis of Assisi died on 3 October, 1226, near Assisi. After seven hundred years the Franciscan spirit which perpetuates the ideals of the *Poverello* of Umbria receives a fresh impulse from the answer to the question: What is the secret of the vitality and growth of a virtue which, although it is characteristic of what the world most shuns, has produced results which the world most covets, namely renown of heroism, peace and order of community life, beauty of art and letters, and the wisdom which confounds the learning of the great in science? A prisoner in Apulia, disinherited by his father, poorest among the poor, a solitary for years, a preacher of penance who had become a fool for Christ, we find him honored by Popes and princes, obeyed by thousands of men and women in every sphere of life, imitated as a type of the highest wisdom whose schools produce theologians like Bonaventure, poets like Dante, a host of builders, sculptors, painters from whom artists such as Rafael learn their best. And this self-effacing outcast, who died in premature manhood, on a bed of ashes, with the stigmata of Christ upon him, becomes the founder of countless institutions in which the sick of body and soul are cared for; he remains for centuries the oracle of men and women who give the best of their lives to the care of the fallen, the ignorant, the utterly helpless. Who can compute the number who bear the burdens as well as the hopes in the name of St. Francis for millions of earth-weary pilgrims whom they have led to the joys of Paradise during these seven centuries? It appears then to be no idle effort if one of his sons seeks in the volume before us to analyze the spirit and set forth to our generation the ideals of the Saint of Assisi.

The venerable Capuchin from whose pen issues this volume had undertaken the solution of the question regarding the true ideal of St. Francis, as he tells us, "more than thirty years ago". During all that time many biographies of the Saint have appeared. "Scarcely a year of the twentieth century has passed," writes Dr. James J. Walsh in his appreciative preface to the English version of Dr. Felder's work, "that has not seen the publication of some important book embodying a complete tribute or at least a partial contribution to the life of the merchant's son of Assisi." Yet none of them, as the author avers, "expresses fully the characteristic individuality of Francis, nor of his ideal."

The ideal of Francis is, in Father Felder's interpretation, a life "according to the Gospel—after the manner of the Gospel—according to the perfection of the Gospel". The Rule of the Order was to express this ideal in its application to all classes of society. Hence sprang the two main branches of Mendicant Friars and Minorite Nuns, with Tertiaries for people living in separate communities, or individually sanctifying their lives in the world, by following definite laws of the Gospel. St. Francis inaugurated what is known in the history of the thirteenth century as the Franciscan Movement, a departure from the spirit of the times, and a return to that of the Gospel. While all other religious institutes claim to seek perfection in the following of Christ by adaptation to certain social and moral conditions of the time and for the purpose of counteracting definite worldly tendencies, St. Francis stands alone as ignoring all conditions of secular life in his day and going back to the simple precepts and examples of the Gospel, in his effort to combat the spirit of the age. "This ideal was something entirely new; it was moreover peculiar to Francis alone" (p. 13). Absolutely to go without scrip or purse, to have but one coat; to go shoeless from place to place, preaching the Gospel of total renunciation, without provision for shelter or food but such as Christ bade His apostles to seek, that is the true Franciscan spirit. Out of this spirit, as the author shows, not only grew the joy and peace which made Francis and his friars sought after and beloved by every class of men, but it created afresh the spirit of apostles and martyrs, whose blood fructified the earth for centuries, and whose voice proclaimed the glad tidings of the reign of Christ.

This book leaves us well convinced not merely of the sincerity but of the truth of the author's plea. Fortunately the American translator has known how to second that plea effectively. He has done more than put into attractive English the original idiom of his Franciscan brother: he interprets the thought as well. Moreover it is a distinct gain to have the notes, full of erudite details and references,

placed separately at the end of the volume, for it prevents the interruption of the dramatic continuity of the life-story of the Saint, the different chapters of which emphasize the distinctive qualities and characteristics of the Franciscan spirit.

If we range the *Constitutions of the Order of Friar Preachers* alongside the foregoing of the spirit of St. Francis, it is simply to mark an effect of the latter on the former, and at the same time a dependence and a difference. Mr. Galbraith, who studies his subject in the light of the historian, undertakes the task of proving that the chief title to fame of the Dominican Order is "comparatively unknown; to wit, that in the thirteenth century it produced and lived according to a constitution which was efficient, intricate, and surprisingly *modern*". The founder, born in Spain, a man of fine education, a ruler of men by grace of intellect and native nobility, an organizer who planned for years to formulate a fixed rule and constitution for the body of religious men who were to assume the work of reforming society and in particular the clergy, by preaching and teaching, was of a wholly different type from that of St. Francis. They were contemporaries, with St. Dominic a few years the senior, but their aim at Christian perfection for themselves and through its pursuit the salvation of others led them to adopt different lines of conduct. Nevertheless they sustained each other eventually. St. Dominic, ruler and teacher, learned from St. Francis, the poet, the wisdom of pledging the members of his spiritual army to absolute poverty. He had at first retained the claims of possession as a means of control. But he soon found that the title to property to which he attributed a certain independence was in reality an impediment that lessened the strength of his Order. Francis, on the other hand, finding that his love and zeal for the salvation of souls was in danger of turning into mere sentiment and evanescent emotion, learned from Dominic the need of having a fixed constitution to confirm the rule of life to which he pledged his brethren. If the range of Franciscan rule leads into wider fields of action through the adoption of the Gospel spirit, the Dominican legislation becomes the model of regulating the exercise of that spirit in definite directions. To set forth this prerogative and characteristic in the Dominican Constitution is the main purpose of Mr. Galbraith's historical summary. The volume, while written from the standpoint of the layman, deals with its material objectively. The orthodoxy of the book is assured by the approval of the Dominican Father Bede Jarrett.

If, while realizing the distinctive genius of the two great leaders of the religious life in the thirteenth century, we should look for an

illustration of the spirit of both combined in a heroic degree, we shall find it in St. Catherine of Siena, Dominican Tertiary. A woman of extraordinary genius, with the talent of the poet and of the organizer combined, she loomed into history a full century after the death of SS. Dominic and Francis. Though she was a cloistered religious who had made the vows of voluntary poverty, chastity and obedience, she felt free to carry God's word and will abroad by word of mouth and by writing. She became a reformer of her people, of priests and bishops and cardinals and even the Pope, yet without forfeit of or jar to that spiritual element which stands for reverence and humility of soul. By the subtle influence which unselfish liberty of spirit exercises over the strongest men, this poor nun made her words heard and obeyed by rulers alike of Church and State. The municipalities of Pisa, Lucca, Florence overawed, yielded to her demands for conciliation. She brought the Sovereign Pontiff back from Avignon to Rome. At the outbreak of the Western Schism she turned the allegiance of cardinals and princes to the lawful Pope, and when Urban VI had summoned her to Rome she became a leading adviser in the reform of the clergy and the religious orders. How she did all this is largely revealed by these Dialogues which contain the principles on which she ever acted, similar to those that animated St. Francis when he appealed to rulers to obey the precepts of the Gospel. The treatises on Divine Providence, on the art and power of Discretion, the reflections on Prayer and on the virtue of Obedience, are nothing more than the fundamental principles of Christian doctrine, with an evidence of that mystic insight which was the saint's special grace. The translator has in the main followed the Italian text of Gigli, which is classic. He has succeeded in giving to his English the characteristic rhythm of the original, which has in it the music of the Sienese lilt.

VOELKER UND KULTUREN. Erster Teil. Gesellschaft und Wirtschaft der Voelker. Von W. Schmidt und W. Koppers. Mit einer Karte, 30 teils farbigen Tafeln und 551 Textabbildungen. Josef Habbel, Regensburg. 740 ss.

The present review may seem belated, but, though Father Schmidt's introduction bears the date "Sommer, 1924", copies of the book did not reach this country until well into 1925.

This masterly work is and will probably remain for some years the most important single Catholic contribution to general ethnology and social origins and development. The authors are internationally recognized specialists in the field of primitive culture history who

have rendered distinguished service both to technical anthropological and linguistic science and to the cause of Catholic scholarship.

The contents of the present volume are as follows: an historical sketch of ethnological science (pp. 3-30), methodology and technique (pp. 31-130), origin and development of social organization, family, state, etc. (pp. 131-374), by Father Wilhelm Schmidt; economic origins and development (pp. 375-644), by Father Wilhelm Koppers; primitive technology (pp. 645-682), by Father Damian Kreichgauer; bibliography and indices (pp. 683-740). The second volume which is promised will treat of language, religion, morality, and art.

The work covers an enormous field and endeavors to bring order and chronological sequence out of a vast and tangled mass of evidence that has poured into the scientific world from the four quarters of the globe, a generous share of it from the first-hand studies of our Catholic missionaries. The task of interpretation of the concrete data is a gigantic one and will not be completed for many a year, certainly not in the lifetime of any of us who are living to-day. But the publication of the present work marks a notable step toward the fulfilment of this task.

The authors, all of whom are members of the Society of the Divine Word, have brought to their enterprise high technical familiarity with their science and long years of training. They have built to no small extent upon the systematizing labors of a host of specialists. Their work, however, is by no means a compilation. It is a comprehensive pioneer attempt to interpret our available data in their totality. It breaks and blazes many new trails through the jungle and it suggests many new solutions to old culture-history puzzles.

Until the opening of the present century, the science of culture origins and development was plagued with a group of highly artificial theories of culture origins, based more upon inner consciousness than upon the objective evidence. Anthropological science has, however, in the last couple of decades pretty thoroughly cleaned house. As a result, the older theories, known as "evolutionary series", have now gone by the board, except as survivals among belated writers in kindred social sciences who have not kept abreast of the last two decades of ethnological development. A much more rigorous and objective technique, usually called the "historical method", has won the day.

Present-day cultural anthropology may be said to be divided into two great camps, both following the historical method, but differing widely in their respective utilization of it. One camp is very cautious —over-cautious, some think—preferring to stick very closely to the concrete facts with a very minimum of interpretation and theory. The other camp inclines to greater risk-taking in its interpretations and theories.

The former group is well represented by a large number of European anthropologists and by the great mass of American specialists. The works of Boas, Lowie, Wissler, or Goldenweiser are fairly typical of this school. It prefers in view of the rashnesses of the past to make haste slowly and to proceed with extreme caution, ordinarily confining its interpretations of facts to intensive treatment of very restricted topics and territories.

The other camp, sometimes called the "diffusionist" school, is well represented by the Kulturkreis or culture-cycle group who have built up a very elaborate and detailed reconstruction of world-wide culture history from early prehistoric days to the dawn of higher civilization. The work we are reviewing is distinctly woven upon the Kulturkreis loom. To many of us it seems very questionable whether the Kulturkreis theory is here to stay, at least in anything like its present forms as represented in Graebner's reconstruction or in that of Fathers Schmidt and Koppers. But it is proving to be a very fertile working hypothesis, and at any rate it can pretty confidently predict of itself, *non omnis moriar.*

The importance of the present work for the theological and social sciences is of the highest. The reviewer would warmly recommend it as not only useful but even as well-nigh indispensable to all who have to do in any way with the early history and cultural development of the human race. The authors have accomplished an arduous task with a brilliance, originality, and technical skill that reflects the highest credit upon European Catholic scholarship. We shall look forward eagerly to the publication of the second volume, and meanwhile we sincerely hope that an English translation may be forthcoming.

JOHN M. COOPER.

THE LIFE OF THE REVEREND FATHER HERMANN: In Religion, Austin-Marie du T. S. Sacrement, Discalced Carmelite. Translated from the French of Abbé Charles Sylvain, Honorary Canon, by Mrs F. Raymond-Barker. P. J. Kenedy & Sons., New York. 1925. Pp. 292.

The wonderful conversion of Hermann Cohen has been narrated occasionally in the periodical press and in brief essays. An adequate biography was published in English some forty-five years ago. This is now republished in the present edition and deserves to be widely spread not only amongst Catholics but particularly wherever possible among the erring children of the race from which Hermann sprang and for which he suffered and labored so strenuously after his conversion.

Born in Hamburg, Germany, November 1821, of Jewish parents distinguished for their intelligence and wealth, Hermann Cohen was

reared in affluence. His precocious talent for music received the most careful cultivation. The friend of De Lamennais, the darling of George Sand, the petted pupil of Liszt, young Cohen at the age of thirteen was the idol of the French salons, while he electrified the élite of Paris and the other European capitals with his marvelous mastery of the piano. Needless to say, his childish character was spoiled, if not ruined, by the atmosphere of flattery which he habitually breathed and for which he lived. Thoroughly selfish, he thought only of flattery and sensual gratification. However, some relics of affection for his mother remained, albeit well-nigh smothered, at the depths of his soul, and it was probably for this that the Mother of God obtained for him a complete change of heart and the light of faith. Forced to his knees again and again while playing the organ at Benediction during the May devotions in the Church of Sainte Valère, Paris, young Cohen, then about twenty-six, was almost blinded by the flood of divine light that swept into his soul and bathed his eyes with irrepressible tears.

Baptized, he abandoned the worldly aims for which he had lived and, as soon as circumstances permitted, he entered the Carmelite Order and became one of its most saintly and zealous missionaries. As he preached in the leading churches of the great cities, the immense audiences who had been enraptured by his exquisite performances in the days of his brilliant career now looked up to him as, clad in the rough habit of a Carmelite Friar, he denounced the principles and practices of the world and publicly confessed his earlier vanity and sensuality. An ardent lover of the Eucharistic Presence, he was tireless in his efforts to spread the practice of frequent Communion and particularly in propagating wherever he went the associations of Nocturnal Adorers. He died February, 1870, in Spandau, Germany, whither he had gone to care for the French prisoners taken during the Franco-Prussian war.

The present biography is based largely upon Père Cohen's extensive correspondence, and the diary which he habitually kept and in which he recorded not only his outer activities and experiences but the most intimate workings of his heart and intercommunings with God. It is a very edifying and instructive story. The translation is fluent, clear and on the whole agreeable.

MERE MARIE EUGENIE DE BROU. Life of the Foundress of the Assumption Nuns. By Alice Lady Lovat. With a Preface by Cardinal Bourne. Sands & Co., London; Academy of the Assumption, Ravenhill, Germantown, Philadelphia.

In a letter to Père Emmanuel d'Alzon, a saintly priest who had

guided Mother Marie Eugenie in the formation of her religious institute, we read: "What handicaps teaching Orders is their inferiority and limitations. This inferiority does not consist in the number of subjects acquired, it is—if I may say so—the want of growth of mind and character from the possession of truth which a wide knowledge presents under various aspects. . . . Would it be too rash and arrogant an undertaking to try to uplift every soul God sends us, to bring it up in the highest manner possible in the sphere of love and intelligence, in order to make it dependent on God alone . . . using authority only to prevent it from falling back into mundane views and to the pursuit of earthly ambitions. . . . I am convinced that Catholics will only attain to that superiority through an elevation of character imprinted in teachers and pupils, by the aid of a passion which should animate them, and a philosophy which should guide their footsteps."

These lines, though but a partial revelation of the motives which influenced her singularly humble, albeit heroic soul, in the undertaking of a work demanding exceptional prudence and courage, give us, "as much as any of Mother Marie Eugenie's writings that have been preserved, an index of her character" (p. 184).

It is to be noted that the priest whom she is addressing had asked her advice on an important matter for his own guidance. He had questioned her about the need of education for the youth of France from which a body of efficient priests might be drawn to advance the interests of religion in his country. What had struck him in his intercourse with the clergy was the "deplorable state to which the Church had been brought by the ambition of certain persons", a consideration that had caused him to make for himself a vow at Mass to refuse all ecclesiastical dignities (p. 179). An exaggerated importance, in which the religious element was being subordinated to secular accomplishments, was being sought through academic advancement. "The bishops are thinking of making their priests take their degrees; but that will only be human learning under a sacerdotal garb. . . . If characters were imbued with the power of the Gospel; if souls were set on fire with zeal for God's truth and with the desire that His kingdom should come, if the wisdom revealed by the Son of God Himself became the philosophy, the principle of all education, how great would be our superiority. And yet none seem to trouble their heads about these things."

Mère Marie Eugenie had at the time of writing this letter already anticipated a foundation, so far as it concerned the training of girls; for she realized that the influence of womanhood rightly directed in education would not only aid in the regeneration of family life in accord with the spirit and law of Christ, but would prove a strong

help to the clergy in their efforts to restore among the faithful the practice of the Catholic religion, which had been eliminated from public life and the schools by the French Revolution.

But assuredly she was not alone in asserting this aim. Were not other highly gifted souls actuated by the same motives at work in the religious field, to effect precisely this same thing? The beginning of the first half of the nineteenth century shows us the finest types of womanhood engaged in the founding of schools for secondary as well as elementary education. There was organized the congregation of the Sisters of Notre Dame de Namur, whose foundress, Julia Billart, died the year before Eugenie Milleret de Brou was born. Then there were the zealously active *Dames de la Foi,* who sometimes went by the name of *Dames de l'Instruction Chrétienne,* and who later on gave to France and other parts of the world magnificent schools for the higher education of girls under the royal title of religious of the Sacred Heart, founded by St. Madeleine Sophie Barat. Beyond the Rhine the noble Pauline von Mallinckrodt was opening her schools.

Was there any reason to multiply religious communities under different titles, as though the doors of convents already established for the same purpose were closed to candidates seeking to serve Christ and His Church in a common cause? To such questioning we answer that God's wisdom differs from man's limited vision in that it accommodates itself to the needs and gifts of the individual as well as to conditions of time and place. Hence arise the manifold variety and beauty of the ministry which honors Him by gaining souls for His heavenly kingdom. We may nourish our sense of beauty on a single species of the lily among the multitude of different blossoms that send their aroma to heaven and delight our gaze in His earthly paradise. But God chooses to give us a hundred variations of day lily and meadow lily, of the white Annunciation lily and yellow tiger lily, of tulip, hyacinth and daffodil, of narcissus, and the endless sister blooms belonging to the order of the lily floræ. Each of these, seeking nurture in the common soil, shows forth God's beauty and serves the joy of life's day. So it is with our religious orders. The particular genius of the Order of the Assumption Nuns is summarized by one of its superiors, Sister Thérèse Emmanuel, who had an equal knowledge—and this to a rare degree—of the interior life and of what was required for the practical side of it. "A religious order," she used to say, "is a divine idea for the salvation of souls, realized by feeble creatures who give up all — their lives, their past—in order to devote themselves to this one object. The Assumption is this divine idea for us. We live at a time when the spirit of the Assumption is being formed. We are the source of the

Congregation, its origin. Its traditions will be formed on our conduct" (p. 152).

One might be led to assume that the spirit of the Assumption is nothing more than a special devotion to Our Lady in her Assumption to heaven. No doubt that thought was in the mind of the Abbé Combalot when he suggested the foundation. It was confirmed when Monseigneur Affre, Archbishop of Paris, fixed upon the eve of the Assumption in a chapel dedicated to that mystery for the first profession of the religious members. But Mother Marie Eugenie's vision went much deeper. Through penance they should rise to the queenly dignity which their white veils symbolized. This rising was to be effected, not by their own strength, but by the grace of a heavenly uplifting which comes with the imitation of the virtues of the Mother of Christ. Hence the Foundress could write to an early postulant regarding the motto of the Order: "This *Maria assumpta est* henceforth shall be our watchword. To honor Our Lady's glory on the day of her Assumption; to reanimate our courage and our hopes by this mystery, in which (if we are faithful) she would have us participate; to learn like her to rise from virtue to virtue according to the grace given to us; to lay the foundation of our heavenly glory by the imitation of that profound humility which, according to St. Bernard, was the sole cause of her elevation to the throne of the universe; finally to work at raising the children entrusted to us above the littleness, the capriciousness, the vanities common to our sex—these should be our objects in life."

Enough has been said to indicate the characteristic quality which distinguishes the life purpose and biography of Eugenie Milleret from those of other great foundresses of religious institutes for the education of girls in modern times. What makes this Life of special interest to the priest is not so much the edifying career of a religious and teacher of the young, as the peculiar circumstances which matured her vocation by placing her in relation with different spiritual directors. These circumstances suggest both the right methods and the errors to which an appeal for spiritual direction from specially chosen souls may at times lead a priest who acts as instructor, confessor, or friendly adviser. Mère Marie Eugenie owed her vocation to Lacordaire, whom she heard and met at Notre Dame. Next she is led to accept the Abbé Combalot as confessor, who indicates the Assumption as the title of a new institute. Through him she is placed with the Visitandines for training in the religious life. There she learns of the admirable teaching of the Christian Fathers and St. Thomas. Père Combalot does not approve of the study of the *Summa* for women. Eventually his erratic ways lead to the choice of another spiritual guide. Père Gross, whom Archbishop

Affre approves, directs the beginnings of conventual life. After this the Abbé d'Alzon enters into her career as a religious and into that of her community. Then comes the gradual developments of a fixed rule, of new foundations, of trials and disappointments that strengthen the hearts of the early superiors to meet subsequent success. With the establishment of new houses we see the organization of the Oblates and of Little Sisters of the Assumption expanding the enterprise. Lights and shadows follow in rapid succession, notably during the Franco-Prussian War. The end of the Commune sees the reëstablishment of the houses in France, as well as their extension abroad.

Intermittent letters and conferences of the Mother to her daughters reflect the beautiful character of this valiant woman and her first companions until she gave back her soul to God in the spring of 1897, while her body is laid to rest beside the saintly Mère Thérèse Emmanuel, who had preceded her to the tomb in the chapel of Auteuil.

We have said nothing of the early history and family connexions of our heroine, nor of the schools and convents the founding of which was due to her initiative. For this and much that is edifying and instructive one must go to the book. The volume is an addition not merely to modern spiritual and biographical literature, but also a chapter in pastoral theology as suggesting experiences in discerning, strengthening, guiding and utilizing vocations for the religious life.

THE MINISTER OF CHRIST OR ASCETICAL NOTES AND REFLECTIONS FOR PRIESTS. By the Rt. Rev. John S. Vaughan, D.D., Tit. Bishop of Sebastopolis and Auxiliary of Salford. Two Volumes.—New York: Joseph F. Wagner (London: B. Herder). Pp. 301 and 310.

In forty-three chapters of about a dozen pages each the saintly bishop who, having grown up in an atmosphere of priestly and religious holiness which gave six sons to the altar and five daughters to the convent, sets forth the motives, duties, dangers and consolations, the thoughtful considerations of which render the life of a priest and pastor of souls both fruitful and happy. While we do not lack helps of this kind for the average library of the priestly home there is a certain individuality in all such works which makes them desirable and valuable as spiritual reading. Reflections on the various obligations we owe to souls as well as to ourselves and to God, gain in practical attractiveness when they come from a man who was himself a model pastor, a missioner, and a patient sufferer for years during his active ministry. There is a peculiar pathos, as

the editor beautifully explains in his preface, attached to the fact that Bishop John Stephen wrote part of these notes with a conscious sense that he was preparing for his last journey, on the eve of which they were in fact only completed. The two volumes, printed in large type and very nicely bound, furnish a desirable accession to the bookshelves of clerics, especially for aspirants to sacred orders.

MARTIN LUTHER'S LEBEN UND SEIN WERK. Zusammenfassend dargestellt von Hartmann Grisar, S.J., Prof. Universitaet Innsbruck. Mit 13 Tafeln.—Freiburg Brisg. B. Herder Book Co. St. Louis Mo. Pp. 560.

It has been the habit among Catholics, notably in circles of the half-educated, from which priests are not necessarily excluded, to denounce Luther as grossly immoral and to interpret his doctrine of the necessity of faith alone as essential to salvation as if he had meant to dispense with virtue and declare the desire of holy living superfluous, so long as the believer clings to a dead or blind faith in the saving power of Christ. Even sober historians with a claim to honest motives and critical judgment have grossly exaggerated facts and motives of the so-called reformers of the sixteenth century when seeking to establish the misdirected efforts by which Protestantism sought to substitute the authority of the inspired written word of God for the living presence of the Paraclete in the Catholic Church, through whom alone a just and consistent interpretation of the Bible is possible. The notion of a successful Protestantism inaugurated by Luther is indeed to a large extent dissipated by present evidence of disagreement on fundamental tenets of faith among the thousand sectarian varieties which claim Luther as a reformer.

The German Jesuit, P. Grisar, for many years a special student of the documentary sources of the Reformation period, in the volume before us sums up his conclusions from evidence discussed in previous issues of his work, and recognized in large part by the leading non-Catholic historians of our day, if we may judge from the criticism occasioned by the recent Luther centenary celebrations at Worms.

That Luther was impetuous, self-opinionated, ruthless in denouncing opposition when irritated, physically inclined to, and in maturer age easily disposed to yield to the demands of fleshly comfort, lacking too in that deliberation of judgment which comes with self-restraint, is apparent from his own confessions as revealed in his "Table Talk", the truth of which is vouched for in the main by his familiars. Next we have the testimony of his abettors in the religious revolt, men like Erasmus of Rotterdam, Melanchthon and others.

But there has been a disposition among Catholic writers to exaggerate the faults of the self-constituted reformer and to anticipate or interpret the divine judgments by dramatic invention of diabolical intercourse, suicidal end, and the like. Much of all this attribution is discredited by the evidence of the historian. What is of importance to the Catholic student, and what P. Grisar clearly sets forth, is that Luther, in desiring to reform the abuses in the Church of Christ, established a negative religion aptly designed to lead his followers away from the true Church of Christ. That this has been the actual result of his teaching is demonstrated by the warring of the sects whose members claim Luther and the Bible as their guides, and who differ in fundamentals of interpretation on points of Christian doctrine and discipline.

For the rest, Luther was no worse than many of the nominal defenders of Catholic practice who provoked him to his protest. Moreover, he was endowed with certain gifts which, when employed in the cause of reform, whether real or pretended, make for strength in leadership. What added to this strength, in attracting followers, were the manifest corruption and abuses among clergy and religious who claimed the sanction of ecclesiastical authority for their misconduct. It was not Luther's denial of the right to grant Indulgences that was the cause of the protesting revolt which he inaugurated by proclaiming his theses at Wittemberg. In a published sermon of 1516 (27 July) Luther had explained the Catholic doctrine of Indulgences quite in harmony with the theology of the Councils of the Church. But the reckless ambition, notably of Florentine members of the Roman Curia, had made the splendor-loving, though magnanimous Pontiff, Leo X, son of Lorenzo de Medici, over-indulgent with the agents who promised to furnish the means of completing the magnificent duomo of St. Peter's. Thus it came about that privileges and dignities were allowed to churchmen whose position enabled them to send money offerings in the hope of gaining pardon for their sins, but also promotion to ecclesiastical dignity or else a dividend for their zeal in furthering the temporal interests of Roman administration. Such ambition was the cause, while Indulgence-hawking became the immediate occasion of Luther's passionate attacks on papal authority. All along he was apparently moved also by a desire to be freed from a yoke which, though assumed of his free will with a hope to serve God and to save his soul, became eventually galling when enforced by means which failed to inspire his respect. This tendency to free himself from his vows is shown in his teaching long before the break with Rome and the Church. But it received its food from within the circle, whence it might have been banned by teaching and example.

Altogether P. Grisar's book, like his larger work on the same subject, establishes the fact that Luther's effort was a departure from the Church; not a reform. Reform was plainly needed, and it came in the Council of Trent, which sought to reörganize ecclesiastical discipline and to restate the apostolic traditions, together with the doctrine of Christ, in terms suited to the times. Luther erred in assuming that the necessity of reform implies defective organization rather than defective membership. His doctrine, even where it was sound, as in his devotion to the Virgin Mother of Christ, and in the teaching on good works, necessarily led to misinterpretation by reason of his denial of hierarchical or priestly authority and sacramental sanctification. His followers, no less than his critics, exaggerated the reformer's principles. The former made faith a shibboleth independent of the grace that derives from good works; the latter interpreted his "pecca fortiter" as if he meant to deny the value of virtue. Luther had taught neither of these errors.

The authentic copies of Luther's portraits in the book are curious reflections of the man, or of what his physical nature came in time to express, as he grew older in the passionate pursuit of his self-created right to freedom.

RESEARCH FINDINGS IN THE MORAL DEVELOPMENT OF CHILDREN. By Sister Mary, I.H.M., Ph.D. Washington, The Catholic Education Press. 1925. Pp. 31.

Three years ago Sister Mary (who was then Miss McGrath) published her monograph on the moral development of children.[1] The work was somewhat specialized and would not be appreciated by the general reader; but in the rather restricted circle of those who were competent to judge, it created something like a sensation. How favorably it was received may be judged from the fact that its author was invited to explain her work before the American Association for the Advancement of Science at the Washington meeting. In the meanwhile Miss McGrath had entered religion. The invitation, therefore, had the unique result that a Catholic nun addressed the American Association for the first and only time in the history of that distinguished body.

This favorable reception was not surprising; for Sister Mary's study represents the first attempt to measure the child's moral knowledge by a large-scale experiment and with scientific controls. It is certainly very important for the priest, the educator, the social

[1] *A Study of the Moral Development of Children*, by Marie Cecelia McGrath. Princeton, New Jersey, The Psychological Review Company, 1923. 190 pp.

worker—in short, for all who deal with children or who are interested in children—to know just what moral concepts are within the capacity of a child of given age. Sister Mary has been the first to determine this with scientific accuracy. Of course we have always had vague ideas and theories about these things, but vague ideas are very different from scientific knowledge. If the reader doubts the necessity for scientific study of this field, let him ask himself at what age a child is first conscious of the obligation to restore stolen goods, whether boys or girls are the first to understand the indissolubility of marriage, the necessity of justice, the nature of divorce, whether the moral obligations connected with politeness, with gambling, with courtship, or with duty in time of war are the first to be appreciated by the child, and a score of similar questions. Then let him compare his preconceived notions with Sister Mary's results.

The pamphlet under review is a summary, in popular form, of the principal results of the longer monograph. The central thesis is, that the moral development of the child begins with the realization of its duty to God. Then follows the consciousness of duty to self and to individual neighbors. Lastly, there arises a realization of duty to social wholes. These various topics are treated in successive chapters. It is eminently readable.

It is inevitable that in pioneer work, like Sister Mary's, that there should be some imperfections. The author's statistical treatment of her results is elaborate but not entirely satisfactory. Her work would have gained immensely in scientific value if she had computed reliability and validity coefficients. The interpretation of results is necessarily somewhat subjective. But these are minor defects. Only those incapable of judging scientific work will fail to recognize the value of Sister Mary's contribution.

PAUL HANLY FURFEY.

NEW REALISM IN THE LIGHT OF SCHOLASTICISM. By Sister Mary Verda, Ph.D., of the Sisters of the Holy Cross, St. Mary's College, Notre Dame, Indiana. The Macmillan Co., New York. 1926. Pp. 204.

If one who has only a speaking acquaintance with the New Realists cherishes the fond delusion that they stand for a return to "a common-sense philosophy", he may be undeceived by reading the critical estimate summed up in the book at hand. In so far as the New Realism involves a reaction against the exaggerations of Idealism and the deficiencies of Pragmatism, it points to a movement in the right direction. Maintaining the objectivity of ideas, it seems to follow a safe middle between two extreme aberrations. On the other

hand, the *medium tutissimum* is in fact deceptive, non-existent. *New Realism* is simply a euphonious title for a feebly disguised materialism or rather materialistic monism. It resolves the totality of things into "neutral aggregates" whereof one group constitutes *mind,* another group constitutes *body.* It finds no place either within or without the body for any "immaterial entity". Consciousness is "a cross-section of the universe". The mind is a flashlight which illumines the sections of "neutral aggregates" upon which it turns. It is the selective principle which carves segments of "neutral aggregates" out of their settings. Moreover it is really identical with those same segments.

How this can be it is not easy for a "common-sense thinker" to imagine or conceive. But then "philosophy" is *more* than "common sense". How much more that naive thinker will realize if he will read the book at hand. The work will in the first place acquaint him with the history of the new movement as a counter current to modern Idealism on the one side and Pragmatism on the other. After these historical preliminaries, the characteristic features of the movement, those especially that centre on the nature of the Mind, the knowing process, and the meaning of truth and error, are portrayed and critically examined. Lastly, some of the inevitable consequences of the New Realism for morality are deduced. The standard of evaluation of the system is, as the title of the volume indicates, the corresponding tenets of the traditional philosophy.

The work reflects the writer's familiarity with the authentic sources, these being cited throughout *in ipsissimis verbis.* The exposition is luminous and relatively adequate and the criticism just and objective. The book is unique in the sense that it represents the first noteworthy attempt to bring into an intelligible perspective and to estimate a system of philosophy that is steadily growing in favor because it harmonizes with the tendencies of an age that is so avid as ours is for the concrete, the tangible, and consequently the ease- and pleasure-bringing. One or two slight inaccuracies might be noted in view of a second edition. At page 122 it is said that "the essential is always something substantial". Of course "the accidental" may be *essential,* albeit not *substantial—essential* being the wider, the all-inclusive term. On page 124 *contradictory* should read *contrary.*

A NEW STANDARD BIBLE DICTIONARY. Designed as a Comprehensive Help to the Study of the Scriptures, their Languages, Literary Problems, History, Biography, Manners and Customs, and their Religious Teachings. Edited by Melanchthon W. Jacobus, D.D., Hartford Theological Seminary; Edw. E. Nourse, D.D., Hartford Theological Seminary, and Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago. In association with American, British and German Scholars Completely revised and enlarged. With Maps, Illustrations. Funk and Wagnalls Company: New York and London. 1926. Pp. 965.

The fact that the Bible, as edited substantially by the leaders of the Protestant Reformation, has become the sole external authority outside the Catholic Church for the Christian faith, creates both demand and supply of numerous and admirably convenient works which are designed to aid in the study and interpretation of that most important Book. Among Catholics, especially the clergy and countless members of religious orders, who daily recite the canonical Office, the reading and interpretation of the Sacred Scriptures, though chiefly in a Latin version, are common enough. It finds its echoes in the living faith of the layman through the "Biblia Pauperum" of ritual or symbol, in the sacramental service, as well as in the daily and intimate worship at the altar, which animates Catholic faith.

Nevertheless a repertory such as the above would do good service to the average priest and studious layman as a ready means of verifying details and solving doubts regarding Bible history, geography, dates, manners and customs among the peoples of the East, with which the Bible is concerned. These items add to the understanding, interest, and practical application of the truths and facts revealed through the inspired written word of God. English-reading Catholics are not supplied with so large a stock of reference books, and we should gladly avail ourselves of works like this *Bible Dictionary*, if we could safely do so, just as we gladly acknowledge the beneficial results of the Palestine Exploration Fund or the Schools of Oriental Research where these are presented as facts, and not designed to mislead in favor of sectarian or anti-Catholic propaganda.

The *New Standard Bible Dictionary* is professedly intended for Protestant students. This means that, when treating of the Bible as an inspired source of truth, the writers disregard the so-called proto-canonical books contained in the Catholic version (seven books added to those of the Palestinian Canon of the Old Testament). It furthermore means that when speaking of the English translation

of the Bible the writers refer to a version made expressly in the interests of the doctrines adopted by the so-called Reformers of the sixteenth century. These are important differences which affect the interpretations to be found in the *Dictionary*. It is not desirable here to go into a detailed critique justifying the caution here implied. On both points the work furnishes an interesting demonstration of inconsistency on the part of Protestant Christian claims.

The collection of books in the Catholic version of the Bible was traditionally accepted in the Alexandrine Jewish Synagogue, at the time of Christ and the Apostolic writers, and throughout the following Christian ages, until, on the authority of Luther, the older Palestinian Canon was adopted by the Reformers. There had been indeed all along writers, and some of great name, who doubted the canonicity or inspiration of books not contained in the old Palestinian Canon, recognized until the fourth century B. C. But not only the internal evidences of the New Testament, but the great bulk of Patristic evidences from Apostolic times, witness to the addition of certain inspired books after Esdras (Ezra). This fact the writers of the *Dictionary* not only minimize when speaking of the subject "Apocrypha", but, by mentioning authorities like Origen, actually mislead the student. Was Luther's judgment definitely to decide such matters against Polycarp, the two Clements, Origen, Athanasius, and a host of others equally capable? Luther by the same judgment rejected the Epistle of James; yet in view of overwhelming testimony, Patristic and critical, the Protestant churches have found it advisable to readmit the canonicity of the latter Epistle. As for doctrinal interpretation of the Bible, the same authority which rejects the collection of books undoubtedly contained in the Alexandrine Version, also is invoked for rejecting the Virgin Birth and the Divinity of Christ by a writer in the *Dictionary* who seriously argues that James (3) was a second son born from Joseph and Mary. These are vital differences when we argue on behalf of a Divine Revelation or its interpretation. Luther or the writers N. and N. of the *Dictionary* follow their personal judgments, as they have a right to do, but those judgments cannot be regarded as more trustworthy than those of the ancients who happened to be bishops or popes with a wider erudition and less prejudice, since they were responsible to councils of world-wide composition and influence.

Similar difficulties are encountered when we touch on topics like the episcopate and priesthood, where the English Protestant version finds argument for "overseers" and "elders" in a translation which differs from the one received by the Apostolic writers, yet maintained by varying Protestant sects. More essential differences may be found in interpretations of Greek terms, the language in universal use

among the recipients of the Revelation, such as Baptism, Penance, Eucharist, which for some have a literal, for others a purely figurative sense. Surely it makes a difference whether Baptism by water regenerates or merely incorporates, and whether the Bread of Eucharistic Communion is, or merely signifies, the Body of Christ.

These facts limit the usefulness, where they do not hinder it, of such mechanically perfect aids to study of truth as the *New Standard Bible Dictionary* offers.

Literary Chat

Père M. De La Taille, S.J., of the Gregorian University, whose *Mysterium Fidei* stirred controversy among Catholic theologians throughout the world, and whose admirable exposition of his views was discussed by him in the pages of the ECCLESIASTICAL REVIEW, takes occasion from an Advent Pastoral Letter of one of the English Bishops to restate his position on the subject of The Eucharistic Sacrifice. (*The Eucharistic Sacrifice in the Light of a Recent Document* — M. De La Taille, S. J. Roma: Pontificia Università Gregoriana. "Gregorianum", Anno VII).

The writer of the pamphlet makes it clear that he does not deny the mystic immolation in the Mass. Nor does he question the statement that the sacrificial action of the Mass is numerically the same with that of Christ in His redemptive sacrifice. But he believes, with the majority of leading theologians of the past, that, over and above the mystic immolation, something more is required to make the Mass a true sacrifice. Among others, the recently canonized Peter Canisius, declared Doctor of the Universal Church, supports P. De La Taille's view. Nor does the writer of *Mysterium Fidei* make two complete sacrifices of the Last Supper and the Passion. He rather sees in the two events the parts of one complete sacrifice. In this he is moreover evidently sustained by the definition of the Council of Trent.

In connexion with this consideration the Gregorian professor is led to review the interpretation of the third and fourth stanzas of the Hymn *Cor arca legem continens*, which is found in the Lauds Office of the Roman Breviary on the feast of the Sacred Heart. An admirable interpretation of this hymn is suggested by a sermon on the Passion from the pen of St. Bonaventure, in the Lessons of the Second Nocturn on the same feast.

An even more striking confirmation of P. De La Taille's view is furnished by a collective Letter of the English Hierarchy, which appeared in 1898 and was occasioned by the Papal condemnation of Anglican Orders. In this document, intended as a vindication of the Bull *Apostolicae Curae*, occurs a passage which offers a *locus theologicus* on the subject of the Holy Eucharist, and emphasizes the power of the words of consecration at Mass. It avers that, unless the words of consecration effected a real and objective presence of the true Body and Blood of Christ, we should not have on our altars the *Victim* of Calvary; and without *its* Victim the sacrifice could not subsist. Needless to say, P. De La Taille makes good use of the pronouncement to vindicate his claim.

The University of Notre Dame, Indiana, publishes in the *Official Bulletin* of the University its fifth annual Report on the religious state of the student body. The desire on the part of the superiors responsible for the religious as well as the intellectual training given by the University, to get some definite knowledge of the moral basis upon which education at

the College is to build its hopes of results in after life for the individual student, caused the issuing of a questionnaire, with a request for anonymous replies.

More than five hundred answers, which showed that the students took the matter seriously, were returned. While the main object had been to aid the spiritual directors of the students to a more intimate knowledge of their subjects, the effect proved so directly beneficial to the young men themselves that the authorities proposed to continue the method and to give it general publicity. The questions made the individual reflect upon his conduct, his future success and responsibilities as a Christian gentleman. They opened definite possibilities of reforming faulty conduct, correcting false ideals, and served in many cases as cautions against moral dangers arising from mistaken notions of manliness, friendship, and social companionship. It gave the student a surer light as to the value of his studies, and made true progress the standard of success.

The subject matter of the present Questionnaire covers more than the compliance with religious duties from a proper motive of faith, such as devout attendance in chapel and the reception of Communion. It deals chiefly with the habits, tastes and ideals of the student. It leads him to search into his motives, to realize the full appreciation of the opportunities offered him at a truly Catholic University. It leads him to examine his past associations and the influences that acted upon his subsequent formation, the good and evil of his present condition and the remedies to repair damages, as well as the use of means within his reach to improve his life.

It is not within our province here to explain the details of this admirable departure in educational progress toward religious development in our growing youth. Prominent business men, who happened to take note of this method of elevating the moral standard of university training, have unequivocally expressed their sense of its practical value in giving us a higher form of citizenship than the non-religious pedagogy of to-day in America can achieve. In some cases these witnesses to the excellence of the Notre Dame University education spoke as non-Catholics. We congratulate the Fathers of the Holy Cross on their new method, which is likely to bring us nearer to culture of the right sort and value, than the perpetual effort to imitate secular schemes devised by educators who seek perfection in the physical and purely intellectual sphere of life—and fail to attain it except in appearance.

Fr. John A. McClorey, S.J., continues his series of handy volumes dealing with doctrinal subjects. In *The Gift of Love* he sets forth the nature, qualities, wondrous effects and joyous grace which flow from the Sacrament of the Holy Eucharist in unceasing streams through Mass and Communion, and in the silent presence on Catholic altars. It is a little book to produce devotion in the minister of the Sacrament, and at the same time to furnish him with solid and attractive material for preaching about the Great Mystery of God's love for man. (B. Herder Book Co., St. Louis, Missouri.)

Fr. Francis J. Connell, C.SS.R., has written a succinct account of the life and activity as missionary-preacher, teacher, pastor and spiritual guide, of the *Rev. Michael J. Sheehan, "A Modern Apostle" (1858-1925)*. Born of Irish parents who had come to Roxbury, Mass., which was then separated from Boston City, he came early under the care of the Redemptorist Fathers who conduct the Mission Church. The same church later on witnessed his zealous priestly activity. He served his Congregation as Consultor to the Provincial, and was sent to Rome in the interest of the saintly Bishop Neumann's canonization process. The clergy of New York, as well as of Boston, and many cities where he gave retreats to priests and religious, will remember the genial and eloquent missionary. Though in failing health from heart trouble for some time, he managed to keep at work almost to the end, dying a peaceful death after a week's confinement in the Boston

hospital, where he was well known for his charity and priestly helpfulness. The biography is published in neat volume form by the Boston Mission Press, conducted under the direction of the sons of St. Alphonsus.

Seeing that our library shelves are already laden with manuals of meditation, many if not most of them compiled either by canonized saints or at least by recognized masters of the spiritual life, it may seem hard to find a sufficient reason for recommending another book of the cla-s, especially if it be written by one who is not in communion with the See of Peter, albeit he would call himself an Anglo-Catholic. Nevertheless, here is a booklet on meditation that very many, especially beginners, will find decidedly helpful. It is entitled *Self-Training in Meditation* and is written by Dr. A. H. McNeile, Regius Professor of Divinity in the University of Dublin and Fellow of Sidney Sussex College, Cambridge. It is just a wee pocket manual of four-score-and-ten brief pages, but each of those pages is filled with either deeply spiritual truths or practical suggestions, and it is safe to say that any one using the booklet could not fail to be both edified and wisely directed in acquiring a fixed habit of meditation.

We have found one sentence in its pages that indicates a lack of theological precision. Speaking of our Lord, the author says that, having come to bring men into union with God, Christ could not have accomplished this mission "unless He always kept Himself with the help of prayer in union with God" (p. 63). Surely the Word made Flesh did not need "the help of prayer" to keep Himself what He was, God. Aside from this inaccuracy the booklet deserves commendation. (The Appleton Co., N. Y.)

Dr. McNeile is also the author of a little work entitled *Self-Training in Prayer*, a companion volumette to the one just mentioned (pp. 90). It contains some beautiful and edifying pages, though we should not care to endorse all its theology; for instance, its analysis of faith (pp. 16-18).

The Summarium Theologiae Moralis by Dr. Nicol Sebastian, Professor in the Lateran Seminary, Rome, has reached its seventh edition. Revised to accord with the new Code, the manual has been widely acclaimed, by reason probably of the fact that it holds a moderate mean between the elementary digest and the elaborate treatise. Within the compass of four hundred octavo pages, Professor Sebastian has succeeded in constructing a summary of moral which is neither too brief to be clear nor too lengthy to transgress the boundaries due to a text book. The work is published in a neat format by Marietti, Turin, Italy.

St. Alphonsus as a spiritual writer has a special attraction for penitents, because he loves to dwell with a lingering passion upon the mercy and gentle forbearance of the Divine Master and His holy Mother Mary. Inflamed by the fire of an affectionate realization of Christ in the Holy Eucharist, his ministry shed the light and fostered the warmth which issued from that burning centre, upon multitudes of souls. This accounts not only for his singular success in converting people through his missionary zeal, but also for the singular popularity of his teachings as a theologian.

To the Irish Redemptorist Fr. John B. Coyle we owe a collection of *Meditations and Readings* drawn from the *Writings of St. Alphonsus*. The first instalment appeared in 1923, on occasion of the solemn declaration of the Universal Doctorate of the Saint. It met with distinct appreciation, notably among the clergy, who found the volume helpful as a guide in spiritual training. The second volume should have reached us in time for the Lenten season. It covers the eight weeks from *Sexagesima to Passiontide*. But, as meditation on the Passion is a perennial source of grace, the book will find due welcome, though late. It provides a morning meditation and another for the evening, as also an intervening suitable spiritual reading

for each day. (B. Herder Book Co., St. Louis, Mo.)

A useful work has been done by Dr. Leo F. Miller, professor at the Pontifical College Josephinum, in his translation of Fr. Joseph Kramp's volume *The Liturgical Sacrifice of the Mass.* It serves to explain the motive, structure and devotional aspect of the daily liturgical service as outlined in the Missal. Keeping in mind the growing interest which Catholic worship of the Blessed Eucharist is awakening everywhere within religious circles outside the Church, as well as in the estimation of Catholic layfolk who use the Roman Missal where formerly they merely joined in the prayerful intention of the offering priest, the diffusion of works of this description illustrates the instructions from the pulpit. Dr. Miller has added and interpreted the original in various ways to facilitate the popularity of the teaching. There is no effort to enter upon doctrinal discussion, such as occupies specifically the theologian. The book explains and elicits intelligent devotion. This makes it practical as well as informing. A good Index of topics adds to the value of the tract likely to be helpful, especially to students in the seminary who want clear notions rather than controversy on the subject. (B. Herder Book Co., St. Louis, Mo., and London.)

In connexion with the above we should wish to recommend the Belgian edition of the *Daily Missal* by Dom Caspar Lefebvre, O.S.B., published for the Liturgical Apostolate. The comments and introductory notes, and the fine line illustrations, throughout, of an original and historical form, make it a very attractive guide for daily Mass, with Vespers for Sundays and Feasts. The commendable desire to bring the contents within a portable compass called for very limp paper. This the reviewer, in using the book for some weeks, found to be a constant trial when seeking to separate the pages. It may be a mere accident of manufacture, but causes inconvenience at devotion, when one cannot wet the pages, to turn them. There are not a few typographical errors. However, the Missal is a most desirable edition of the devotional manual, notably for clerics in the habit of preparing the Mass service. (E. M. Lohmann Co., St. Paul, Minnesota.)

Retreat Matter for Priests by the late P. Paul Stiegele, adapted for the use especially of the American clergy, by the Rev. C. F. Keyser, and edited by our capable theologian of the laity, Dr. Arthur Preuss, offers valuable material put in original form for meditation during and outside retreat time. (B. Herder Book Co.) A like purpose with the special advantage that it supplements the ordinary subject matter for priestly as well as for general exercise in spiritual retreat is served by Fr. George O'Neill's *Scripture Readings for Times of Retreat.* To be able to support a spiritual doctrine or admonition by suitable quotations from the inspired sources of the Bible is a manifest advantage to the director and to the attendants at a Retreat. The author spreads his comments over the space of four weeks, selecting chapters from the Old and New Testaments to furnish matter for reflection in a systematic way. The mere reading aids concentration on a definite purpose of spiritual reform. The volume is well printed. (Frederick Pustet Company: New York and Cincinnati.)

The clergy who desire to give their people definite and clearly-put information concerning the Holy Year will find what they want in a pamphlet entitled *Notes on the Jubilee of 1926,* compiled for the laity by the Right Rev. Louis J. Nau. The *Notes* are preceded by an historical sketch on Jubilee Indulgences by the Rev. George Rehring. In the wee brochure of barely sixteen pages is condensed and arranged under the form of question and answer just what the people should know and do in order to profit by the present largess of spiritual bounties. A preacher can expatiate on the *Notes* if he wants to, but he will probably do better if he also makes sure that the printed text reaches the homes of the people. The paper booklet is neatly made by the Pustet Co., New York, and sold at a nominal price.

Whether or not there is outside of Catholic circles any notable increasing recognition of our Philosophy, it is not easy to determine. Some are optimistic enough to augur favorably from an occasional commendation by an Eucken or a Taylor. Others look upon these and a few other such tributes as only cases of the solitary sparrow that fails to make a summer. Perhaps there are more encouraging signs visible in Europe than in this untraditional land of ours.

Be this as it may, it is to be hoped the recent resurgence of philosophical energy in our own midst will overflow and compel the stranger at our gates—if not to come in—at least to peep through the chinks or to ask about what is going on inside. Probably the most hopeful sign of this resumption is The American Catholic Philosophical Association which was organized at a meeting of widely representative professors convened at the Catholic University, Washington, last January. The *Proceedings* of that meeting have recently been published by the University. It is a noteworthy and an interesting document. Besides the report of the business affairs and the drafting of the Constitution, the Report contains a series of carefully prepared papers on "What the New Scholasticism has to offer Modern Thought", especially in the domains of Ontology, Theology, Psychology, Biology, Ethics and Natural Philosophy.

The Report gives likewise the "Inaugural Address"—a judicious, discriminative and a timely pronouncement which evidences the wisdom of the Association in electing Monsignor Pace as its President. With characteristic insight Doctor Pace shows the need there is at the present moment for a Catholic organization which by coöperative efforts shall develop not only the inner contents of our Philosophy but bring its principles to bear upon the findings of modern science and upon the actual problems of social life. The main influence of the Association will be exerted through its publications, a review and special monographs, which besides stimulating philosophical activity and spreading a knowledge of a system of thought that is almost cryptic to the outside world, will form an international bond of union with our brethren working on kindred lines beyond the seas.

In the mean time the Jesuits in this country are preparing to launch their new quarterly, *Thought*, a review with widely cultural sympathies amongst which philosophy is to hold a prominent place.

Even as this item goes to press the first issue of a German periodical entitled *Scholastik* comes to hand. This inaugurates a quarterly conducted by the Jesuit Professors from their house of studies at Valkenburg in the interests of Theology and Philosophy. The initial number reflects the philosophico-historical erudition of its contributors. The first article, from the pen of the late Fr. Christian Pesch, S.J., offers an answer to the question whether a real distinction between essence and existence in the creature is the necessary foundation (as the Thomists claim it is) of theology and philosophy. The author's answer is in the negative. The second article treats of the oldest commentary from the Franciscan school at Oxford on the *Sentences;* and the third with the principal sources of Scholastic Philosophy. The rest of the number comprises shorter papers and an abundance of succinct book notices. The *Scholastik*, stately and worthy in outward mien of its solid inward merits, is published by Herder at Freiburg i. B. (St. Louis, Mo.).

Besides the foregoing periodicals, there is *Divus Thomas* (German). It comes forth quarterly from the Dominican University at the other Fribourg (Switzerland). *Divus Thomas* (in Latin), the earliest with that name in the field, has after a temporal suspension been revived by the Vincentians at Piacenza, Italy: and the *Antonianum* (also in Latin) is emanating from the Franciscan College at St. Anthony in Rome. All these reviews are solidly learned contributions to Neo-Scholastic literature, and only require more generous support to make their splendid work still more extensive and efficient.

Books Received

BACK TO MORALITY. By the Rev. T. Slater, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. viii-180. Price, $2.00 *net.*

L'EXTENSION DU JUBILÉ EN 1926. Texte et commentaire de la Constitution *Servatoris Iesu Christi* (à l'usage du Clergé). Par J. Creusen, S.J., Professeur de Théologie morale et de Droit canonique. (*Museum Lessianum*—Section Théologique.) Museum Lessianum, Louvain; E. Desbarax ou Giraudon, Paris; A. Dewit, Bruxelles. 1926. Pp. 31. Prix, 1 *fr.* 15.

LE JUBILÉ UNIVERSEL DE 1926. Par Émile Jombart, S.J., Professor de droit canonique. A l'usage des fidèles. (*Museum Lessianum* — Section Théologique.) Museum Lessianum, Louvain; E. Desbarax ou Giraudon, Paris; A. Dewit, Bruxelles. 1926. Pp. 29. Prix, 1 *fr.* 25.

LA CROISADE POUR LA MODESTIE. Par Fr. A. Vuillermet, O.P. Deuxième édition. P. Lethielleux, Paris VI^e^. 1925. Pp. 114. Prix, 3 *fr.* 30 *franco.*

THE SACRAMENTARY (Liber Sacramentorum). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's Without the Walls. Translated from the Italian by Arthur Levelis-Marke, M.A. Vol. II (Parts 3 and 4). Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. x-428. Price, $4.25 *net.*

THE SIMPLE MISSAL FOR SUNDAYS AND HOLYDAYS. The Prayers translated by the Rev. Joseph Rickaby, S.J. Catholic Truth Society, 72 Victoria St., London, S. W., 1, England. 1925. Pp. iv-239.

ORGAN ACCOMPANIMENT for the Chants and Hymns contained in *St. Mary's Manual.* By Christian A. Zittel. Catholic Book Publishing Co., 43 E. 12th St., New York City. 1924. Pp. xi-247.

ST. MARY'S MANUAL. Part II: Chants and Hymns. Compiled, arranged and edited by Christian A. Zittel. Catholic Book Publishing Co., 43 E. 12th St., New York City. 1924. Pp. 436.

CHURCH MUSIC AND CATHOLIC LITURGY. By Leo P. Manzetti, Mus.D., Director of Music, St. Mary's Seminary, Baltimore. 1925. Pp. 42. Price, $0.20.

MISSA FESTIVA. Liturgical Mass for Chorus of Mixed Voices. Soprano, Alto, Tenor and Bass with Soli. Accompaniment for Organ or Orchestra. By Nicola A. Montani, Op. 24. (Vocal Score, *Fischer Edition,* No. 5628.) J. Fischer & Brother, New York and Birmingham, England. 1925. Pp. 62. Domestic Price: Vocal Score, $1.00; Voice Parts, $1.20.

ORDO DIVINI OFFICII PERSOLVENDI SACRIQUE PERAGENDI iuxta Kalendarium Ecclesiae Universalis pro Anno Domini 1927. Romae: Ephemerides Liturgicae. 1926. Pp. xxxiii-72.

COUNSELS OF JESUS TO SISTER BENIGNA CONSOLATA FERRERO, the Lily of Como, Italy. Died a Victim for Peace. Born 6 August, 1885; Professed, 23 November, 1909; Died 1 September, 1916. Published for Georgetown Visitation Convent, Washington, D. C. John P. Daleiden Co., Chicago. 1925. Pp. 46. Price, $0.05 *postpaid.*

UNE AME D'ENFANT: Guy de Fontgalland (1913-1925). Lettre-Préface de Son Excellence Monseigneur Cerretti, Nonce Apostolique, Archevêque de Corinthe. Maison de la Bonne Press, Paris. 1925. Pp. 79. Prix, 2 *fr.* 30 *franco.*

CHRISTI REICH IM OSTEN. Die Geistige Bedeutung Wladimir Solowjews und die Inneren Voraussetzungen zur Wiedervereinigung der Russisch-Orthodoxen und der Römisch-Katholischen Kirche. (*Aehren aus der Garbe.* Kleines Jahrbuch des Matthias-Grunewald-Verlag für das Jahr 1926.) Matthias-Grunewald-Verlag, Mainz; Auslieferung bei Hermann Rauch, Wiesbaden. S. xvi-264.

CATHOLICISM, CAPITALISM OR COMMUNISM. By the Rev. Jeremiah C. Harrington, A.B., S.T.B., Professor of Moral Theology and Ethics at the St. Paul Seminary. Preface by the Rev. John A. Ryan, D.D., LL.D., Professor of Moral Theology and Industrial Ethics at the Catholic University of America, Washington, D. C., and Director of the Department of Social Action of the National Catholic Welfare Conference. Introduction by Ralph Adams Cram, Litt.D., LL.D. Epilogue by Gilbert K. Chesterton. E. M. Lohmann Co., St. Paul. 1926. Pp. 445. Price, $2.50.

THE RETURN OF CHRISTENDOM. By a Group of Churchmen. Introduction by Bishop Gore. Epilogue by G. K. Chesterton. Macmillan Co., New York. 1922. Pp. xx-252. Price, $1.75.

HISTORY OF MEDIEVAL PHILOSOPHY. By Maurice de Wulf, Professor of Philosophy at Louvain and Harvard Universities, Ph.D., LL.D., Member of Royal Academy, Belgium. Translated by Ernest C. Messenger, Ph.D., Lecturer in Logic and Cosmology at St. Edmund's College, Ware. Vol. I: From the Beginning to Albert the Great. Longmans, Green & Co., London, New York, Toronto. 1925. Pp. 416. Price, $5.00.

DE LA VOLONTÉ. Par Marguerite Duportal. Ouvrage couronné par l'Académie Française. P. Lethielleux, Paris. Pp. 174. Prix, 8 *fr.* 10 *franco.*

LES SAVANTS SONT-ILS DES CROYANTS? Par Jules Riche. (*Causeries de Lucien Roland.*) P. Téqui, Paris—6e. 1925. Pp. 127. Prix, 5 *fr.* 75 *franco.*

SHIN-TO. The Way of the Gods in Japan. According to the Printed and Unprinted Reports of the Japanese Jesuit Missionaries in the Sixteenth and Seventeenth Centuries. By George Schurhammer, S.J. With 102 illustrations and 12 colored plates. Text in English and German. Kurt Schroeder, Bonn and Leipzig. 1923. Pp. 210. Price, 25 *RM.*

THE CONSTITUTION OF THE DOMINICAN ORDER, 1230 to 1360. By G. R. Galbraith, M.A., Ph.D., Member of Lady Margaret Hall, Oxford; sometime Roscoe Scholar, Manchester University. (*Publications of the University of Manchester,* Historical Series, No. XLIV.) Manchester: University Press; London and New York: Longmans, Green & Co. 1925. Pp. xvi-286. Price, $4.50.

MISSION TOURS: INDIA. By the Right Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Society for the Propagation of the Faith. With an Introduction by the Rev. T. Gavan Duffy, M.Ap., Pondicherry, India. Society for the Propagation of the Faith, 25 Granby St., Boston. 1925. Pp. xxiv-280. Price, $2.00.

LES ASPIRATIONS INDIGÈNES ET LES MISSIONS. Compte rendu de la Troisième Semaine de Missiologie de Louvain. (*Museum Lessianum*—Section Missiologique, No. 4.) E. Desbarax, 24 rue de Namur, Louvain; A. Giraudon, 22 rue Jacob, Paris 6e. 1925. Pp. 200. Prix, 10 *fr.*

BETRACHTUNGEN UEBER GESCHICHTE. Von Adolf Dyroff. (Goerres Gesellschaft zur Pflege der Wissenschaft im Katholischen Deutschland.) J. P Bachem, Koeln. S. 148.

GREAT CONTROVERSIES. A Series of Lectures given before College Graduates, answering modern intellectual arguments against the Catholic Church. By the Rev. Matthew J. W. Smith, Editor of the *Denver Catholic Register,* author of *Letters to an Infidel,* etc. B. Herder Book Co., St. Louis and London. 1925. Pp. 190. Price, $1.50.

STORIA ECCLESIASTICA CONTEMPORANEA (1900-1925). Orazio M. Premoli, Barnabita. Mario E. Marietti, Torino e Roma. 1925. Pp. xi-496. Prezzo, *L.* 27.

TRADE ASSOCIATIONS AND BUSINESS COMBINATIONS. A Series of Addresses and Papers presented at the Annual Meeting in the City of New York, 28 October, 1925. Edited by Henry Rogers Seager and Parker Thomas Moon. Vol. XI, No. 4, of Proceedings of the Academy of Political Science, Columbia University, New York. 1926. Pp. xvi-236. Annual dues, $5.00.

A HISTORY OF ENGLAND. From the Defeat of the Armada to the Death of Elizabeth. With an Account of English Institutions during the Later Sixteenth and Early Seventeenth Centuries. By Edward P. Cheyney, Professor of European History in the University of Pennsylvania. Vol. II. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1926. Pp. viii-589. Price, $6.50.

LE CINQUANTENAIRE DE L'INSTITUT CATHOLIQUE DE PARIS. Discours prononcé à solennité d'action de grâce, en l'Eglise Saint-Sulpice, le 24 Novembre 1925. Par Mgr. Tissier, Evêque de Chalons. P. Téqui, Paris—6e. 1926. Pp. 40. Prix, 3 *fr. franco.*

SOME CROSS-BEARERS OF THE FINGER LAKES REGION. By the Rev. Bernard Leo Heffernan, A.M. With thirty-three illustrations. John Anderson Publishing Co., Chicago. 1925. Pp. xviii-222.

AN ANTHOLOGY OF CATHOLIC POETS. Compiled by Shane Leslie. The Macmillan Co., New York. 1925. Pp. xv-371.

SCHOOL BOOKS FROM GINN & CO. *Building with Words.* Elementary Grammar and Composition. By Francis Kingsley Ball, author of "Constructive English." Pp. xvi-272. Price, $1.08. *Les Misérables.* By Victor Hugo. With Introduction, Notes and Vocabulary by Noëlia Dubrule. Based on the earlier edition by F. C. de Sumichrast. Pp. xviii-414. Price, $1.20. *Readings in American Literature.* To Accompany Long's "Outlines of American Literature". Edited by Mary L. Wheeler and William J. Long. Pp. ix-434. Price, $1.40. *The New Corona Primer.* By the Sisters, Servants of the Immaculate Heart of Mary. Pp. vi-135. *Three-Part Music.* By Thaddeus P. Giddings, Will Earhart, and Ralph L. Baldwin. Elbridge W. Newton, Managing Editor. Pp. 192. *Exercises in Bookkeeping and Business Problems.* Part III. By Harold E. Cowan and Harold W. Loker. Pp. 157. *Experiments and Projects in Biology.* To accompany Gruenberg's "Biology and Human Life". By Benjamin C. Gruenberg and Nathaniel E. Robinson. Pp. x-142. Price, $0.64. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1925.

BAB COMES INTO HER OWN. By Clementia, author of *Bertha and Beth, Mostly Mary,* etc. Matre & Co., Chicago. 1925. Pp. 298. Price, $1.50.

SCHOOL BOOKS FROM ALLYN & BACON: Palgrave's *Golden Treasury.* Selected from the Best Songs and Lyrical Poems in the English Language and arranged with Notes. Edited with Notes, Questions and Biographies by A. B. de Mille, Simmons College, Boston. (*The Academy Classics.*) Pp. xvii-630. Price, $1.00. *Les Trois Petits Mousquetaires.* Par Émile Desbeaux. Simplified and edited with Exercises, Questionnaire, Notes and Vocabulary by Suzanne Roth, M.A., Morris High School, New York. Illustrations by Louis Flot, Officier de l'Instruction Publique. Pp. xi-208. Price, $0.80. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco.

THE HOUSE OF WISDOM. A Cantata in honor of St. Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart. Words by Sarah Brownson, R.S.H., Ph.D. Music by Theodore Heinroth. For Girls' Voices with Accompaniment. (*Fischer Edition,* No. 5650.) J. Fischer & Brother, New York and Birmingham, England. 1926. Pp. 47 and 4. Price: Vocal Score, $0.80; Vocal Part, each $0.30; Orchestral Parts to rent.

HILLS OF REST. By John M. Cooney, Notre Dame, Ind. Abbey Press, St. Meinrad, Ind. 1926. Pp. 240. Price, $1.50 *postpaid.*

SECOND READER. By Sisters of Mercy, St. Xavier College, Chicago. Illustrated by Maud and Miska Petersham. (*The Marquette Readers.*) Macmillan Co., New York. 1926. Pp. viii-192.

SELMA. A Novel. By Isabel C. Clarke, author of *Carina,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 370. Price, $2.00 *net.*

SAILS ON THE HORIZON. By Charles J. Quirk, S.J. Stratford Co., Boston. 1926. Pp. 44. Price, $1.00.